THE VIRGIN MARIES LIFE,

Faithfully gathered out of auncient and holie fathers,

TOGEATHER WITH

MEDITATIONS AND DOCUMENTS VPON THE SAME.

Writen first in Italian by the Reuerend father LVCAS PINELLI of the Societie of IESVS.

And now translated in to English by R. G.

Ec. 24. vers. 20.

As cynnamon and aromatical balme haue I giuen an odour.

S. IOACHIM

AT DOWAY.
By LAVRENS KEL.
with Priulege. M.DC.III.

S. ANNA.

TO THE RIGHT REVEREND, RELIGIOVS, AND VERTVOVS LADIE, the Ladie Ioane Barkley, Abbesse of the English Nunnes in Brussels.

I Haue beene so bould, Religious and vertuous Madame, as to direct this litle booke to you, and make you a present therof, as one vvorthie to receaue & keepe such a iewel. Worthie I saie, to receaue it, because of your rare vertu, so manie vvayes and yeares vttered to the vvorld, by your both Religious vocation and maners: vvorthie to keepe it, because I knovv right vvel, how much more you doe value and esteeme spiritual, then temporal treasures.

The booke, Madame, is in quãtitie verie ſmal, but in ſubſtance paſſing greate. For that it conteineth the life of our bleſſed Ladie, that is, of the moſt excellent, moſt vvorthie, and moſt holie perſon (Chriſt IESVS her ſonne onlie excepted) that either liued at anie time in this vvorld, or now raigneth glorious in heauen. In ſomuch that, al dulie conſidered, for me to commende you this woorke it ſelfe, vvere a thing ſuperfluous: to requeſt you to accept it, vvere a thing needeles: to praie you to take it in your cuſtodie and keepe it, vvere but to make eſtimation of you, farre othervviſe then your godlie & vertuous ſtate doth deſerue.

This one thing I vvil adde and end therevvithal, that if my ſmal paines taken in the tranſlating of it,

may anie vvise benefit your ſpiritual good and conſolation, and aduance you in the deuotiõ of this bleſſed Virgin Mother of God, I vvil thinke them vvel employed. And ſo deſiring as vvel to be remembred in y our feruent deuotions, as alſo that this offer, ſuch as it is, may ſerue for vvitnes of my duetiful affection, to further that of your good ſelfe and yours tovvards this mother of mercie and her ſvveete ſonne IESVS, I commend your to them both, and humblye take my leaue: vvishinge you in this vvorld, Madame, al abundance of heauenlie grace and contentement, and in the vvorld to come, euerlaſting felicitie and ioye.

Yours, Madame, in Chriſt Ieſus, to commaunde R. G.

THE AUTHOR TO THE CHRISTIAN AND DEVOVTE READER.

FOr ſo much as in this moſt noble Cittie of Naples, deuoute Reader, there be manie Congregations dedicated to the glorious Virgin, and bleſſed mother of God, which oftentimes did come togeather, not onlie to praiſe and honour the Queene of heauēs, but alſo to exerciſe themſelues in mental prayer, a meane moſt effectual, whereby to amend and direct our life, and my Superiours deeming that it would be a greate help to ſuch, as be deuoute to the Mother of God, if they might haue an abridgement of her life and actions, both to conſider and imitate them: this there godlie deſire did animate and ſpurre me forwards to write this litle booke, which doth conteine firſt the Storie of the Virgin *Maries* life and manners, faithfullie gathered out of auncient and holy fathers, with the citations of their bookes, which for more briefenes and facilities ſake to find out, the places that be alleaged, ar heere ſett downe in latin.

After this there be immediatly ſet downe for

for eache hiſtorie, three ſhort points where vppon to meditate, taken out either of the hiſtorie that goeth before, or of ſome other godly conſiderations; to the end that eache one may haue ſufficient matter, whereof to thinke and diſcourſe: becauſe our minde and vnderſtanding, when it hath ſome beginning and grownde, doth eaſelie diſcourſe of it ſelfe, and findeth out diuers conceits and ſpiritual thoughts, in which the ſowle is much comforted, and entring into it ſelfe doth thereby reape great fruite and commoditie. Finallie after the points of meditation, there doe folow three documents or inſtructions, awnſwering to the ſaid points, which documents put in practiſe, wil ſerue vndoubtedlie as a wonderful aide, to direct and conforme our liues and actions, according to thoſe of the bleſſed Virgin, our Queene and Soueraigne.

Maruaile not, Chriſtian Reader, that I in this little booke doe laie, before thine eyes the virgin *Marie*, for a patterne to imitate her life & manners? ſeeing that *Sophronius* doth confeſſe the Virgin *Marie*, to be the forme and Rule of Chriſtian diſcipline, giuen by almightie God to men, next after Chriſt the firſt and chiefeſt preſident of al perfection. *Rupertus* likewiſe avowcheth, that our Sauiour Chriſt aſcending vp into

heauen, leaſt the virgin *Marie* for a miſtreſſe of Chriſtian beleefe, & life. And long time before them both, that worthie and holie martyr S. *Ignatius*, named the virgin *Marie* the miſtreſſe of Chriſtian Religion: which office of miſtreſſe, ſhe did rather performe in woorks & examples of perfect and ſound vertues, then in woords. In ſomuch that who ſoeuer wil conſider with diligence the courſe of the virgin *Maries* life, ſhal euidentlie perceaue that the prouidence and wiſdome of God did ſo diſpoſe her life, that it might ſerue for an example to al ſorts of perſons, as I wil manifeſt by the enſuing diſcourſe.

The Virgin *Marie* from three yeares of her age vntil fourteene, remained with other virgins in the temple of Ieruſalem, in which place, with her abhorring the vanitie of the world, with her prompt Obedience to the Superiours of that place, with her diligence in praier and deuotion, with her modeſtie and humilitie ſhe taught as vvel virgins, as other religious vveomen, how each of them ought to behaue them ſelues in their ſtate and calling. Afterwards til neare fourtie and fiue yeares, ſhe vvas a miſtreſſe to married vveomen, and ſuch as haue care of howſhold: for albeit ſhe was the Queene of Angels, the mother of God,

and

and ful of al grace and wisdome, yet she did obey, honour and respect her spouse *Ioseph*, with vvhome she liued alwaies in concord and quietnes. Besides this, in the care of her house and bringing vp of her sonne Christ, she vvas most diligent: for she did so wel dispose and appoint her time, that neither the affaires of her house did hinder her prayers, nor these vvere anie impediment or let, to such domestical busines as pertained to her charge.

In the rest of her life which vvas, according to the more common opinion, vntil threescore and three yeares of age, she was an example and mistresse to widdowes and poore vveomen, because she in her widdowe state, as S. *Brigit* writeth, as it were deade to the world, did liue vvholie to God; & giuen to cõtemplation of celestial things, did leade a life rather diuine than humane. Her prouision vvas smal and fit for poore folkes, and some doe esteeme that she, after the Ascension of Christ, did liue as the Hebrew widdowes were wont to doe, of the common almes and collections, vvhich in the primitiue Church were gathered to sustaine the poore. To be short, she taught by her example how euerie one ought to behaue him selfe as wel in time of prospetitie and fauour, as of aduersitie and tribulation;

tion: for ſomuch as in al the giftes and fauours that ſhe receaued at Gods hãds, ſhe did humble her ſelfe with al her hart; as appeareth in this, that being choſen the mother of God, & hauing vnderſtoode ſuch newes from the Angel *Gabriel*, ſhe called her ſelfe the ſeruant and hand-maide of our Lorde. And when ſhe went to viſit S. *Elizabeth*, and vvas by her ſaluted verie magnificallie, and as the mother of God: ſhe did magnifie our Lord, acknowledging al her good to come from him. So that in proſperitie ſhe teacheth vs to humble our ſelues, and to praiſe alinghtie God.

But in tribulation and aduerſitie ſhe hath giuen vs ſuch rare examples of vertue, that if the afflicted and vexed in this life would wel conſider them, their tribulalations would not ſeeme to be ſo grieuous as they doe As for example ſake, the Virgin *Marie* in this life had no other good but one onlie ſonne, vvhich was of infinite bountie and perfection, for that he was in one perſon both God and man, now ſhe did ſee this her ſonne to be of enuie accuſed, & vniuſtlie condemned to the moſt grieuous torments that could be imagined, euen to the moſt infamous death of the Croſſe. Shee did ſee him alſo die vppon the Croſſe betwixt two theeues, and was not able to afford

ford him the leaſt comfort that could be deuiſed: when not withſtanding ſhe did ſupport al theſe iniuries and cruelties, with incredible fortitude of courage, not moued to indignation againſt thoſe enuious accuſers, nor lamenting of the wicked Iewes, nor reproching the Apoſtles that ſo diſloyallie had forſaken their maiſter.

Yet were the Virgin *Maries* tribulations not ended with this, for that *Artophëius* ſaith after the Aſcenſion of Chriſt, ſhe was greatlie perſecuted of ſome malicious and wicked people, who did vexe and moleſt her by vſing her ſpitefullie in woorks, and detracting of her good name in woords: but ſhe with patience and praying to God for her perſecutours, did ouercome the euil wil of them al. Accept then, good Reader, this ſo perfect a patterne and mirrour of Chriſtian perfection: and I doe exhort thee, if to daie thou canſt take thereby ſome fruite for thy ſoule, not to expect and deffer til to morowe. I doe alſo exhort thee to cleanenes and puritie of minde, which wil make thee fit firſt for meditation, and then to be more beloued and fauoured of the Virgin *Marie*, who hath particular care and protection of thoſe that be chaſte and pure: finallie I doe exhort thee to practiſe thoſe documents that do immediatlie folow the meditations,

which

which documents doe direct vs to doe wel, and to bridle our passions and disordered appetites. For to make goodlie discourses, to find out deepe conceits in meditation, and afterwards not to worke wel according to our good determinations and instructions, is euen as if one heard a good sermon ful of excellent doctrine & holsome counsel, but neuer did practise any of al those things he had heard.

THE TRANSLATOR to the Reader.

I Send thee, Benigne Reader, this little Treatiſe of the life of our bleſſed Ladie, vvhich I tranſlated out of Italian into English, as a paune of a bigger bulke concerning the ſame matter, remayning yet in my hands: vvhich ended, vvil giue thee, I hope ſuch ſatisfaction and contentment, touching this point of her life togeather vvith manie other things, as therin may make for the ſpiritual good of thy ſovvle, and further thee exceedinglie in deuotion and dutie towards the Virgin mother of God and Queene of heauen, that thou ſhalt little neede hereafter, if I be not deceaued, to expect anie other diſcourſe of this matter.

In the meane ſeaſon I doe moſt hartilie requeſt thee, that as this my endeauour doth onlie reſpect thy ſovvles ſpiritual benifite, that God may be glorified in thee, and thou thy ſelfe be ſaued: ſo thou vvillinglie aforde mee, thy praiers to aſſiſt mee, as vvel in this vvoorke vvhich I doe promiſe thee, as alſo that ſerving his deuine maieſtie according to my vocation, vve may both at length enioy his euerlaſting glorie.

Thy heartilie affected wel willer.

R. G.

Ad Sanctissimam Virginem Dei Genitricem Mariam.

HYMNVS.

Ave suprema Virginum,
Magni parentis filia,
Et sponsa Sacri Flaminis,
Christique mater inclyta.
Vestita sole fulgido,
Quæ calce lunam subteris,
Et cincta stellis tempora,
Splendiscis intra Regiam.
Tu Mosis arca mystica,
Suaue manna continens:
Tu clausus hortus undique,
Turrisque munitissima.
Tu fortitudo Martyrum,
Decusque Confitentium,
Tu Virginum pulcherrima,
Regina cælo præsides.
A te parens mitissima,
Opem gementes poscimus,
Dulcem precare filium,
Vt nostra tollat crimina.
Summo parenti Cælitum,
Magnæque Proli Virginis,
Sancto simul Paraclito,
Sit summa laus & gloria. Amen.

℣. Ora pro nobis ſancta Dei genitrix.
℟. Vt digni efficiamur promiſſionibus Chriſti.

Oremus.

Concede nos famulos tuos, quæſumus Domine Deus, perpetua mentis & corporis ſanitate gaudere: & gloriosa beatæ Mariæ ſemper Virginis interceſſione, a præſenti liberari triſtitia, & æterna perfrui lætitia. Per Dominum noſtrum Ieſum Chriſtum filium tuum, qui &c.

To the moſt holie Virgin mother of God Marie.

An Himne.

HAile of al Virgins the moſt high,
Daughter of father eminent,
And of the holie Ghoſt the ſpouſe,
Of Chriſt the mother excellent.

Clodde with the ſũne that ſhineth bright
Thou vnder foote the moone doſt treade,
And crowned with a crowne of ſtarres,
In heauẽs court ſunne beames doſt ſpreade.

Thou Ark of Moyſes myſtical,
Doſt manna ſweete in thee incloſe,
Thou garden ſhut on euerie ſide,
And tower that fenced is from foes.

Thou

Thou art the martyrs fortitude,
Of Confeſſors the worthines,
Aboue al Virgins faireſt thou,
In heauen art Queene Gouernes.
Of thee o mother to vs moſt milde.
Wee much lamenting ſuccour craue:
Praie to thy ſweete ſonne that he,
Our ſinnes to toke awaie vouchſaue.
To higheſt father of al Saincts,
To the great ſonne of Virgin free.
Likewiſe vnto the holie Ghoſt.
Moſt vvorthie praiſe and glorie bee.
AMEN.

℣. *Praie for vs o holie mother of God.*
℟. *That vve may be made vvorthie of the promiſes of Chriſt.*

Let vs pray.

GRaunt vs thy ſeruãts, we beſeche thee o Lord, to enioy perpetual health of mind and bodie: and by the glorious interceſſion of the euer bleſſed virgin MARIE, to be deliured from this preſent ſorowe, & to enioy euerlaſting gladnes. Through our Lord IESVS Chriſt thy ſonne, who, liueth and reigneth, &c.

THE HISTORIE OF the Virgin Maries Conception. 1

THE Virgin MARIES conceptiõ was of twoe sortes. One was eternal in the minde of God; when he did chooſe her to be mother of the Sauiour of the world, & allot her the moſt excellent giftes, that could be imparted to anie pure creature: wherefore [a] *Nazianzenus* ſaith, that no creature can be compared with the virgin *Marie*, who ſurmounteth al in grace and perfection: An other conception, was temporal in the wombe of her mother S. *Anne*, in the yeare after the creation of the world according to [b] *Abulenſis*, three thouſand, nine hundred fourtie & ſix: *Ioachim* was her father, and both her parents were noble no leſſe of linage

[a] *Trag. d. de Chriſto patiente.*

[b] *In cap. 2. Matth. queſtio. 91*

then vertue: who as *Epiphanius* and others do recount, albeit they were old, & liued manie yeares in wedlocke without yſſue, yet becauſe they had great hope in god, & had alſo vowed to conſecrate vnto him the child they were to haue, they did not ceaſe to demaund the ſame of our Lord continuallie, with praiers, faſtings, and almes. For ſo we read in [d] S. *Hieroms* works, that yearelie they deuided their ſubſtance into three partes, giuing one to the Temple, and miniſters thereof; an other to poore folkes, and pilgrimes: and reſeruing the third part for themſelues. Finallie after twentie yeares paſt they obtained the deſired fauour: for the eight of December S. *Anne* conceaued our euer B. virgin *Marie*.

[a] contrar Colyr. hær. 70. Nicepho. li. 1. hiſt. cap 7. Niſſen. de humana Chriſti generatione.

[d] Tomo. 4. de natiuitate B. virginis.

[e] Beda in martyrolo.

Points for Meditation.

1 Conſider how god, chooſing the virgin *Marie* for the mother of his onlie begotten ſonne, did adorne her with great perfection, his cuſtome being to beſtow grace and habilitie vpon eache one, according to the office and digni-

dignitie he doth giue him.

2 Conſider how the virgin *Marie* was alſo preſerued from original ſinne, for ſo much as god was able to doe it, and that he ſhould doe ſo, it was not onlie conuenient, but likewiſe did redounde to the honour of Chriſt, to haue a mother that nether ſhould be enimy to god, nor ſubiect to the diuel as al thoſe are, that be conceaued in original ſinne.

3 Conſider how S. *Anne*, which was great with childe, did feele maruelous effects, becauſe the grace of the virgin *Marie* was ſo paſſing excellēt & plenteous, that it redounded alſo to her mother.

Documents.

1 Thruſt not thy ſelfe into offices & dignities, for god doth giue grace to thoſe, whome he hath elected & choſen, to preeminencie.

2 If original ſinne doe make a man ſubiect to the diuel, and an enimie to god, what wil actual ſinne doe? flie it therfore more then death.

3. If thou also hast a desire to feele straunge effects, haue the virgin *Marie* alwaies in thy hart.

OF THE VIRGIN *Maries Natiuitie.* 2.

EPIPHANIVS and *b Germanus* Patriarchs of Constantinople doe recorde, that the virgin *Maries* parents retyring them selues, *Ioachim* into a mountaine of the desert, where he fasted fourtie daies, & *Anne* into a garden of hers, there to praye God, that he would vowchsafe to deliuer them from the ignominie of barronnes; an Angel reuealed to *Ioachim* that he should haue a childe, & that *Anne* had now conceaued. And so when *Herod* the Idumean raigned in Iewrie, who by force and vniust dealing tooke the roial sceptre from the tribe of *Iuda*, & was the first forren king of the Iews, in which time according to the *c* prophecie of *Iacob* the *Messias* was to come euen then the virgin *Marie* was borne

a Epiph. citato.

b Germa. Sermo. de oblatione Mariæ. S. Brigida lib. 1. reuelat. ca. 9

c Gen. 49.

to vvi

to wit [d] three thousand, nine hundred, fourtie & seuen yeares after the creation of the world, the eight daie of September, and this not without mysterie: for that in the same moneth, as the Iewish tradition doth make mention, *Eue* was created by God in the terrestrial paradise [e] *Theophilactus* and *Euthiminius* doe write that *Marie* was the onlie daughter of *Anne*, who neuer had anie other husband than *Ioachim*; nether had one or the other any more children than *Marie*. So that when S. [f] *Iohn* doth cal *Marie* of *Cleophas*, sister of our *Marie* the virgin, it is to be vnderstoode that she was her kinswomã, like as *Sara* said she was *Abrahams* sister, that is, allied to him.

[d] *Abulẽs. citat.*

[e] *in ca. 19. Ioan.*

[f] *cap 19.*

Points for Meditation.

1 Consider the ioy the virgin *Marie* brought to her parents, by her natiuitie; who, as we may thinke, did with great deuotion offer her vp to God, as soone as she was borne.

2 Contemplate how this celestial & heauenlie dawning, with her birth

giuing ioy to heauen & earth doth end the obſcure night of damnation, and begin the happie day of ſaluation.

3 Behould how *Marie* is that houſe, in vvhich the king of eternal glorie was to repoſe, builded by god for his owne vſe: who wanting nether wiſdome to diſpoſe the ſame in the beſt mãner, nor power to adorne it, we ought to beleue that ſhe had al perfection poſſible.

Documents.

1 If thou acknowledge whatſoeuer good thou haſt, to come from god; beſides that the ſame ſhal be alwaies bleſſed, & more perfected in thee by him, thou ſhalt alſo receaue much more.

2 If thou through ſinne ſhalt become blind, or through paſſion feeble in the eyes of thy vnderſtanding, thou ſhalt not enioie the dawning, & much leſſe the ſonne: that is to ſay thou ſhalt be depriued of the virgin *Maries* fauoure, & of the grace of *Chriſt* her ſonne.

3 Thou maiſt alſo be the repoſing place of god, if yet nether ſinne, nor

vanitie

vanitie of the world doe dwel in thee, which both be odious to him.

OF THE VIRGIN

Maries Presentation in the Temple. 3.

VVHen the virgin *Marie* was three yeares old, *Ioachim* and *Anne* according as they had vowed, did present her to the Priests of the Temple, who as [a] *Euodius* and [b] *Nicephorus* doe affirme, receaued her as a pretious gift consecrated to god, to bring her vp with the virgins of the Tẽple. [c] *Nyssen*° writeth, that in the Temple there was a separated place, where al thos virgins were trained vp, that were dedicated to god, & that *Marie* remained there, into which place no weomen entred that had bene maried. But [d] *Origenes* & [e] *Cyrillus Alexãdrinus* doe say that *Marie*, after she had brought forth Christ, entred there also as a virgin: a thing which the Iewes reprehended, but *Zacharie*

[a] *Euod. in sua epist. Ecclesiast.*
[b] *Nicepho li. 1. cap. 7.*
[c] *De hiem Christi. genera.*
[d] *Orig. tract 26 in Mat.*
[e] *Cyril. l. aduersus Anthropomorp. c.*

father to Iohn Baptist defended the same, who knew the mysterie of the virgins childbirth.[f] *Marie* dwelt in the Temple twelue yeares, and [g] *Cedrenus* saieth that she went not forth from thence, except it were for some necessitie to her cosen *Elizabeth*, which did make her aboade neere the Temple: moreouer [h] *Georgius Nicomediensis* doth saie, and [i] *S. Ambrose* confirmeth it, that the virgin *Marie* was in that place often visited by the Angel. In the eight yeare that she remained in the Temple, which was the eleuēth from her age according to [k] *Cedrenus*, she became orphane by the death of her parents.

f Euod. cit.
g Cedren in cōpend. histor.
h. Nicom. homil de oblat. virg
i Ambros lib. 2. de virg.
k Cedre cit. & Canis. de B. Maria lib. 1. cap. 13.

Points for Meditation.

1. Consider the diligence of *Ioachim* and *Anne* in fulfilling their vow, for as soone as *Marie* was weaned, they did present her to the Priests of the Tēple.

2. Consider how the Priests were comforted to see the little virgin *Marie* so modest and deuoute, and how inspired by God, they receaued her with parti-

particular guſt & reuerence, as a moſt holie pledge, to bring her vp amongſt the other virgins of the Temple.

3. Conſider the deuotiõ with which the virgin *Marie* did offer her ſelfe wholie to God, and what contentment ſhe did feele in her hart, being to paſſe her childhood, ſeparated from the vnquietnes of the world, in a holie place, and with holie exerciſes.

Documents.

1. Not to ſatisfie a vowe made, or to deffer the ſame without lawful cauſe, the one, and the other, doth diſpleaſe God.

2. Haue great reſpect to ſuch things as be dedicated to God, becauſe he eſteemeth the honour, or contempt done to them, as done to him ſelfe.

3 Thou ſhalt liue alwayes diſcomforted, if thou do not ſeperate thy ſelfe, at leaſt with this affection, from the tranſitorie things of the world.

Of the

OF THE VIRGIN

Maries life in the Temple. 4.

a De dormitione Cap. 4.

ANdreas Cretenſis doth write that the virgin *Marie*, whiles ſhe dwelt in the Temple amõgſt the virgins, did ſo giue her ſelfe to learning, that ſhe vnderſtoode verie wel the lawe & the Prophets. b *Sabellicus* doth report, that ſhe diuided the daie-time in this maner. In the morning, for three houres ſpace, ſhe gaue her ſelfe to prayer & deuotion, from thence foorth, vntil middaie, ſhe ſate at her woorke with the other virgins, & that for the moſt part ſpining; after dinner ſhe did reade the holie ſcripture. c S. Brigit ſetteth downe verie largelie the manners and cuſtomes of the virgin *Marie* in her youth, and amongſt others relateth theſe: She contemned riches and wealth, in ſo much that what ſhe could get, ſhe gaue to the poore; She tooke delight in nothing but in god; She did

b Lib 2. exemp. ca. 4 & lib. 3. cap. 4.

c Lib. 1. reuel cap. 10 & lib. 2. cap 8. Galatin. lib. 7 de arca. Catho. verit. cap. 5.

did willinglie and often talke of the future *Messias*; she did withdrawe her selfe, as much as shee could, from worldlie discourses; she did force her bodie, of which the Angels had care, to be obedient in al things to the soule: she was so comelie and modest, that she moued to deuotion such as did behold her. [d] *Cedrenus* doth recount that at twelue yeares of age, being at midnight in prayer, she heard these words *Thou shalt bring foorth my Sonne*, the which she did not manifest to anie mã in the world, vntil Christ was ascended into heauen.

[d] *In compend. histor & Canis. lib. cap. 13.*

Points for Meditation.

1. Contemplate how the vigin *Marie*, al the time she did dwel amongst the virgins of the Temple, was a liuelie paterne of perfection, because she did in euerie thing obserue her selfe, walking alwaies in the presence of god.

2. Consider how the virgin *Marie*, for her modest holines and wisdome, was beloued of al her companions, and esteemed as theire mistresse, so that they

they had recourſe to her for comfort and counſel, and ſhe did moſt kindlie receaue, comfort, and helpe them.

3. Conſider how al the virgins of the Temple did beare great reuerence to the virgin *Marie*; to whome ſhe was not onlie a mirrour of vertue, but did her beſt to inſtruct them in perfection, and when neede was, to pacifie & accord them.

Documents.

1. If in al things thou wilt obſerue thy ſelf, procure with the virgin *Marie* to be alwaies in Gods preſence.

2. To be loued and eſteemed for anie other reſpect, then for vertue & goodnes, is a thing that dureth little, and is leſſe worth.

3 Good ſpeeche, accompanied with good example, doth edifie, but with ill example, it deſtroieth.

Of the

OF THE VIRGIN

Maries ſpouſage vvith S. Ioſeph. 5.

VVHen the virgin *Marie*, was fourteene yeares old, the Prieſts of the Temple, as [a] *Niſſenus* doth recount ſent her to her kinsfolkes in *Nazareth*, that according to the cuſtome, ſhe might be maried, becauſe in the Temple they did not treate of matrimonie, and ſome litle while after, by aduiſe of the ſaid Prieſts, ſhe was deſpouſed to *Ioſeph* a iuſt man, who was of the ſame countrie, and Tribe, that *Marie* was. [b] *Hugo de Sãcto Victore* writeth that the virgin *Marie* did conſent to the matrimonie, becauſe ſhe vnderſtoode that ſuch was Gods vvil, & knevv likewiſe by reuelation, that *Ioſeph* would liue moſt chaſt with her. Concerning the vow of virginitie that *Marie* did make, although [c] ſome ſay ſhe made it with condition, if it ſo pleaſed God, yet *S.* [d] *Thomas*, with [e] *S. Auguſtin* doth hold, that

[a] *In orat. de nati. Domini.*

[b] *De perpet. virg. Mariæ.*

[c] *Quidam Scholaſtici & Brigida cit.* [d] *D. Thom. 3. p. q. 28. ar.* [e] *Auguſt. de ſancta virgini. cap. 4.*

that ſhe, before ſhe was deſpouſed had purpoſed virginitie, and after matrimonie contracted vvith her huſband, both of common conſent did vow perpetual virginitie. But be it howſoeuer, yet two things are here certaine. One is, that the virgin *Marie* before ſhe was announced by the Angel, had vowed virginitie, as *f* afterward ſhal be declared. An other we haue out of *Bede*, *h* *Rupertus*, & *i* *Abdias*, to wit, that from the creation of the world, the virgin *Marie* was the firſt amongſt vvoemen, that by perpetual vow did conſecrate her virginitie to god.

f Hiſtorie 6.
g Bed. hō. de annun. & ſerm. 4 de aſſump.
h Ruper. lib. 3. in Cant.
i Abd. in vita S. Bartholom.
Caniſ. li. 2. cap. 14.

Points for Meditation.

1 Contemplate how god ordeined the virgin *Marie* ſhould take a husbād, to deliuer her from the ſuſpiciō of the world, if vnmaried ſhe had brought forth Chriſt.

2 Contemplate how *Marie* though ſhee did farre exceede her ſpouſe *Ioſeph* in wiſdome, vertue and holines, yet did ſhee beare him reſpect and honour him

him as her ealder, consídering in his person god, who had giuen her h im.

3 Contemplate how the virgin *Marie* neuer leauing her deuotiõs, was withal most diligent in gouernment of her howse: in so much that *Ioseph* was astoined at it, and did also beare her great reuerence.

Documents.

1 Seeing that god is a most wise Lord, if thou be not more then proud, thow must by the virgin *Maries* example, approue and execute whatsoeuer he doth ordaine.

2 If thou do not honour thy elders, thou wilt displease god, and dishonour thy selfe.

3 Temporal exercises must be accomodated, as much as is possible, to those that be spiritual, so that these be not hindered nor disturbed by the others.

Of the

OF THE VIRGIN

Maries Annunciation. 6.

[a] *In epist.*

FOure moneths, saith [a] *Euodius*, after that the virgin *Marie* was despoused, God sent to her the Angel *Gabriel*, who as [b] *S. Ambrose* & [c] *S. Hierome* write, entred to the virgin in a mans shape, she then being recollected as [d] *S. Bernard* saith in her closet at prayer: he saluted her, & said that she was to conceaue & beare the Sauiour of the world. [e] *Saint Luke* telleth how the virgin hearing her selfe saluted with so great praise, was troubled thereat, and afterwards asked how that might be done, because she knewe not man: that is as [f] *Holie* fathers doe expound it, she had vowed neuer to know man, but to remaine stil a virgin, to whom the Angel aunswering did saie, that it should be done by woorke of the holy Ghost, without violating either vowe or virgintie. Then the virgin did humblie

giue

[b] *lib. 1. offic ca. 18*

[c] *Hier. in epist. ad Eustochiū.*

[d] *hom. 3. de B. virg.*

[e] *cap. 1.*

[f] *Ansel. hom. intrauit IESVS Augustin. de sancta virgine ca. 4.*

giue her consent, to what soeuer god did commaund her. g *S. Chrysostom* wil that the word was incarnate, when the Angel said, our Lord is with thee. But h *S. Augustine* and i *Damascene* doe think, that it tooke flesh when the virgin *Marie* did giue her consent, *Behold the handmayde of our Lord, be it done to me according to thy vvorde.* Now when the Angel had thus ended his embassage, and giuen newes to the virgin *Marie*, that also *Elizabeth* had by gods wil conceaued in her old age, he departed, and she folowed on her praier.

g *In Liturgia.*

h *August. de fide ad Petr. ca.* 18

i *Damasc. de fide orthod. lib.* 3 *cap.* 2.

Points for Meditation.

1. Contẽplate how the virgin *Marie* desiring to be seruãt to the *Messias* mother, & requesting this at gods hands: the Angel came to her, who saluting her with humble reuerence, did cal her ful of grace, and blessed among weomen.

2 Contemplate how the virgin hearing her selfe saluted in such manner, was troubled: & thinking what kind of salutation this might be, the Angel

told her, how she was chosen of god, for mother of his sonne the Messias.

3 Comtemplate how vnderstanding also that she should be both a mother and virgin, she did not waxe proude by reason of so great dignitie, but did hūble her selfe saying, *Behold the handmayde of our Lord, be it done to me* whatsoeuer he ordeineth.

Documents.

1 If thou wilt be exalted of God, procure by the example of the virgin *Marie*, that thy humilitie come in deede from thy hart.

2 Do not thou seeke nor reioyce to be praised of men, seeing the virgin *Marie* was troubled whē she was praised of the Angel.

3 If thou desire that thy soule be precious and beautiful to the eyes of our Lord, adorne the same with chastitie and humilitie as *Marie* did hers.

OF THE VIRGIN

Maries visiting Elizabeth. 7.

a VVhen the virgin *Marie* had vnderstoode of the Angel, how God had so fauoured *Elizabeth* that she had conceaued, notwithstanding her barrēnes and old age, rising from her praier she went to visit her, and reioyce with her of the fauour bestowed vpon her. In vvhich voyage, although it vvere painful, because it was thorough mountaines, and long, for that from *Nazareth* whēce she departed, it was three daies iourneie to the countrie of Ierusalem, as b *Bede* and S. *Augustine* do vvrite, where *Zacharie* made his aboade: yet c *S. Bernard* saith that the virgin going thither, did not feele that vvearines, which weomen ar accustomed to feele after they haue cōceaued, because that which she had conceaued was not humane but diuine. d Arriued that she was to *Zacha-*

a *Luca. cap. 1.*

b *In Luca cap. 1.*

c *Serm. de verbis Apocal.*

d *Luca. cap 1.*

ries houſe ſhe did greete *Elizabeth*, and her ſalutation was of ſuch force, that euen the infant in *Elizabeths* vvombe did leape for ioye. The virgin *Marie* remained there about three moneths.

e *In Luca. cap. 1.* e *Theophilactus* doth vvrite, that ſhe departed from thence, before *Elizabeth* was deliuered of her child, & *S. Luke* doth ſeeme to inſinuate this, partlie becauſe it was not cõuenient that virgins ſhould be preſent at womens deliuerie, partlie alſo for that manie came thither to ſee the miraculous childbirth of *Elizabeth*. f *Euſebius Emiſenus* ſaith that al thoſe of *Zacharies* houſe had taken ſo great affection towards the virgin *Marie*, that they remained extreme ſorie at her departure.

f *homil. aduent. 6. & Caniſ. lib. 4. cap 3.*

Points for Meditation.

1 Cõtemplate how the virgin *Marie*, when ſhe had giuen thankes to our Lord for the benifit beſtowed vpon her, went to viſit and ſerue her coſen *Elizabeth*: in which voyage we maye wel thinke, that manie ſquadrons of Angels did accompanie their King & Queene.

2 Con-

2 Consider how at the going of this sacred arke, *Zacharies* house was blessed, for that *Elizabeth* was repleinished with the holie Ghost, and Iohn Baptist was sanctified in her wombe before he was borne.

3 Contemplate how *Elizabeth*, astonied that the mother of god with so so great humilitie and charitie did come to her, crying out did praise her, but the virgin with a holy canticle did magnifie our Lord, referring al her good and praise to him.

Documents.

1 How much thou art exalted of god so much more oughtest thou . by the example of the virgin *Marie* to submit thy selfe, for the loue of h n, to thy neighbour.

2 Dost thou desire to enriche thy soule? Seeke to conuerse with those that be holie and acceptable to god.

3 To glorie of such things as be spoken in thy praise, or not to acknowledge the good thou hast receaued, to come from God, is nought els but to

steale from god, that which is his.

OF THE VIRGIN

Marie suspected of Ioseph. 8.

a Matth. ca. 1. a THe virgin *Marie* being returned from *Elizabeth* to her house in *Nazareth*, and now great with childe for three moneths, and *Ioseph* not knowing what had past betwixt the Angel *Gabriel* & her, he began to suspect: on the one side he saw the virgin in al her actions resemble holines and chastitie, and knew likewise that she had vowed virginitie: on the other side he beheld her great with childe, and sawe that she held her peace, not making him acquainted with the matter, wherfore douting whether this were a thing done by god, or some humane weakenes, he resolued not to accuse her to the Iudges, nor diffame her, but to depart from her. And as he was thinking of the matter, the Angel appeared to him in sleepe, and told him

that hē ſhould not feare to abide with the virgin, becauſe ſhe had conceaued by woorke of the holie Ghoſt, and ſhould bring forth a ſonne that ſhould be called IESVS, who ſhould ſaue his people from theire ſinnes. [b] *Origen* and [c] *S. Bernard* do hold that *Ioſeph* beleeued the virgins greatnes with child to be ſome diuine thing, and that he thought him ſelfe vnworthie, to remaine in the companie of ſo holie and vertuous a perſon, and therfore did thinke to depart from her.

b *Orig. ſer. 1. ex diuerſis.*

c *Bernar. Hom. 2. de B. Maria.*

Points for Meditation.

1 Conſider how *Ioſeph* ſeing the virgin *Marie* with childe, and not knowing the manner, remained aſtonied & confounded: and becauſe he had alwaies knowen her to be verie holy he reſolued to leaue her ſecreatlie, & rather leade a Pilgrims life abroad in the world, then to accuſe or diffame her.

2 Cõtemplate how the virgin *Marie* not knowing whether it were the wil of god, ſhe ſhould diſcouer the myſterie to her ſpouſe, did rather chooſe

to let this ſuſpition runne of her ſelfe, then to diſcloſe it, hauing yet firſt commended the matter to god in her prayer.

3 Contemplate how theſe two married perſons, being ſo troubled & afflicted, god by an Angel reuealed to *Ioſeph* the myſterie of the Incarnation, done in the virgin by woorke of the holie ghoſt, where vpon both parties did humblie giue thanks to our Lord.

Documents.

1 Learne of *Ioſeph* rather to ſuffer, then to diffame thy neighbour.

2 It is better to conceale the fauours of god, which make for our praiſe, as the virgin *Marie* did, then to diuulge them eaſelie.

3 How much leſſe thou art culpable and worthie of blame, ſo much the more willingly accept of tribulatiõs, which if they be not to purge thy faulte, wil ſerue to increaſe thy glorie.

OF THE VIRGIN

Maries Childbirth. 9.

VVHen the virgin *Marie* had prepared ſome clothes for her litle childe, according to her pouertie, and the time of her deliuerie began to drawe neare, there came forth, ſaith [a] S. *Luke*, an edict from *Cæſar Auguſtus*, that the whole world ſhould be enrolled, for euery one to paie tribute in his countrie, wherefore the virgin *Marie* and *Ioſeph*, went from *Nazareth* to the cittie of *Dauid* called *Bethlem*, becauſe they were of the houſe and familie of *Dauid*. The voyage was verie noiſome to the virgin, for that it was in winter, through mountaines, and neere foure daies long. Being come to *Bethelem*, they founde al the Innes taken vp, ſo that they were forced to retire them ſelues into a ſtal, where the bleſſed virgin in the night was deliuered of her ſonne Chriſt IESVS, god

[a] *Cap.* 2.

god and man. In which childbirth, [b] *Nyssenus* and [c] *S. Bernard* do auouche that the virgin *Marie* felt no paine nor trauel at al, but exceeding ioye and comfort [d] *S. Ambrose* and [e] *S. Ildephonsus* do adde also, that the virginal cloistre of our Ladie did remaine entire and whole. [f] *S. Cyprian* likewise and [g] *S. Hierome* do teache vs, that there was no Midwife present, but the virgin her selfe was both Midwife and Nourse. The Sheepheards, who had bene warned by the Angels, that sung *Glorie in the highest to God*, came to the stal, and with great humilitie and deuotion adored the holie infant.

Points for Meditation.

1 Consider how the virgin *Marie* & *Ioseph*, to obey the Emperours edict, went with great trauel towards *Bethelem*, where finding none that would lodge them, they retired them selues into a stal.

2 Contemplate how there in the night, the virgin feeling an exceeding Iubilie of hart, lifted vp her minde to god

b *Orat.* 1. *de resurrect. Christi.*
c *Serm.* 4. *in vigil. natiu. Domini.*
d *de instit. virg. ca.* 4.
e *de virginit Mariæ ca.* 4.
f *Cypr. serm de at Christi.*
g *Hierom. contra Helvid.*
lucæ. ca.
Canis. lib. 2. *ca* 9.

god, and being wholie rauiſhed in him brought forth without paine her ſõne Chriſt our Lord.

3 Contemplate how the virgin, beholding the diuine fruite of her wõbe did with humilitie adore it as her god, and afterwards obteined of him licence to touch him, did with motherlie loue take him in her armes, giuing him her virgin breaſt, and milke to ſucke.

Documents.

1 Behold how the virgin doth not murmure at the Princes order, nor lament of thoſe that did not lodge her, do thou the like, when for obſeruing the commaundements of God thou muſt needs ſuffer.

2 Doſt thou deſire to do manie good woorks without wearines and paine? do them willinglie and for the loue of Chriſt.

3 Then wil Chriſt become thine, when thou ſhalt vſe him as the virgin *Marie* did, with humilitie and loue.

OF THE VIRGIN

Maries Purification. 10.

AS ſoone as fourtie daies were ended of the virgins *Purification* after her deliuerie, ſhe went to the Temple in Ieruſalem to offer her ſonne, & giue as the law ordained a paire of turtles or two young pigeons, albeit (as diuers holie [b] fathers do ſaie) the virgin was not bound to anie ſuch law, nether needed ſhe purification, for that ſhe had not conceaued by woork of man, of which yet the law maketh expreſſe mention. At that verie time *Simeõ* came into the Temple, who amongſt al the other mothers that were there to be purified, did ſee the virgin *Marie*, as [d] *Timotheus* prieſt of Ieruſalem recounteth, enuironed with a wonderful great and diuine light: and ſeeing that other weomen were deſirous to be diſpatched firſt, he ſaid to them: o ye ſeruants, wil you goe be-

a *Lucæ. ca. 2.*

b *Beda in 2. ca Lucæ. Guarinus Ser. 2. de purificatione et alij. Leuitici ca. 12.*

d *In orat de Proph. Simeonis.*

goe before your Ladie and miſtreſſe?

e *S. Luke* ſaith that *Simeon* was a iuſt & religious man, who had receaued an aunſwere from the holie Ghoſt, that before he died he ſhould ſee the *Meſſias*: he did ſee him now, & take him in his armes, bleſſing god w th al his hart. And afterwards turning him ſelfe to the virgin *Marie*, he tolde her that *Ieſus* ſhould be ſet for a ſigne of contradictions, and that a ſword of ſorowe ſhould pearce her ſoule.

e *Cap.* 2. *Caniſ. lib.* 4. *ca.* 9.

Points for Meditation.

1, Conſider how the virgin *Marie*, though ſhe needed no purification, yet by the example of her ſonne, who was circumciſed, not needing the ſame, would according to the law be purified, leauing thereby, to vs an example of obedience, humilitie and mortification.

2 Conſider with how great modeſtie and deuotion, the virgin entred into the temple, and with how great zeale and ſpiritual feeling, ſhe did offer both her ſelfe and her ſonne to the father

father of heauen.

3 Consider how the virgin hauing heard that dolorus propheſie of *Simeō*, was nothing aſtoined at the matter, as who had wholie resigned her ſelfe, to gods wil and pleaſure.

Documents.

1 Woe to him that is, but wil not ſeeme to be a ſinner, ſeing Chriſt and his mother cared not to be accounted of as ſinners, to obſerue the lawe of god, though in deede they were not ſuch.

2 Learne of the virgin in what manner thou oughteſt to enter & remaine deuoutlie in the Church, which is made to honour god therein.

3 Put al thy hope in god, and ſo neither proſperitie ſhal lift thee vp to much, nor aduerſitie to much abaſe thee.

OF THE VIRGIN

Maries flight into Ægipt. 11.

THe fame of the childe *Ieſus* growing daily more and more, through the wounderful things which were ſpoken of him, as wel by the ſheepeherds touching the reuelatiõ they had from the Angel, as alſo by the Sages concerning the new ſtarre which they had ſeene, and finallie by that which *Simeon* and *Anne* had ſaid in the Temple. [b] *Herode* as a moſt cruel tyrante, entring into ſuſpition & feare of looſing his kingdome, principallie for that the Sages told in Ieruſalem, that he whome they did ſeeke, was borne king of the Iewes: he commaunded that al the children of *Bethelem* ſhould be murdered, thinking ſo to make Chriſt awaye with the reſt. But god by means of an Angel reuealed al the matter to *Ioſeph*, ordaining that he ſhould flie into *Aegipt* togeather with the child *Ieſus* and his mother, and *Ioſeph*

a *Matth. & Luc. ca. 2. & Rabanus in 2. c. Matth.*

b *Chriſoſt in 2. cap. Matth. Auguſt. ſerm de Epiph & ſerm. de Innocent.*

seph with greate diligence did performe it. This voiage was much more combresome then the others past, because it was sodaine and vnexpected, into forren countries, and amongst barbarous people. c *Anselmus* and d *Nicephorus Callystus* do recount, how at the entringe of Christ into Aegipt, the diuels trembled, and the Idols fel doune to the grounde, not being able to stand in the presence of *Iesus* who was the true God.

c *In ca. 2. Matth.*

d *Niceph. lib. 10. ca. 31. et alij vt refert Hierolib. 5. in Isai. ca. 19.*

Canis. lib. 2. cap. 6.

Points for Meditation.

1 Consider how the virgin *Marie* to saue the litle childe *Iesus*, whome *Herode* sought to murder him, was forced to leaue her countrie and frends, and flie into Ægipt, God hauing so ordained.

2 Contemplate how much the virgin did endure, in so paineful & long a waie, and what griefe her hart did feele, to see the litle infant *Iesus* also suffer; not hauing, by reason of their pouertie, what was necessarie for him, nor being able to haue prouided before

fore, neceſſitie conſtraining them to flie by night, and alſo ſodenlie.

3 Conſider how the virgin doth not murmour of *Herodes* crueltie, nor cõplaine of god, that he doth not deliuer the litle babe from that daunger by ſome other meanes, but ſhe taketh al in good part.

Documents.

1 If tribulation were not a thing profitable, god would not haue ſent it to his ſonne & the virgin *Marie* whom he loued ſo dearelie.

2. If thou wilt ſuffer nothing in this life, and yet doeſt thinke to haue ioy in the other, thou doeſt deceaue thy ſelfe, becauſe thou deſireſt to be more, then was ether the virgin *Marie* or *Chriſt* thy Lord.

3. If in aduerſitie thou doe lament and murmour, thou erreſt, ſhewing thereby to be diſpleaſed with that, which pleaſeth God, and he ſendeth thee for thy good.

OF THE VIRGIN

Maries aboade in Aegipt. 12.

AFter a long and weariſome way, the virgin *Marie* at the length arriued in the land of *Aegipt*, diſtant from *Bethelem*, whence ſhe departed, twelue long daies iourney. In which voiage it is credible, as *b Ianſenius* ſaith, that the virgin conſumed and ſpent al that, which by Gods inſpiration ſhe had reſerued to this end, of the giftes preſented to *Ieſus* by the three Sages. She did ſettle her ſelfe in a place caled *Materea* neare to *Cairo*, for fiue yeares ſpace; in which time, with her owne labour and that of *Ioſeph* her ſpouſe, they maintained them ſelues, & brought vp *Chriſt*. *c* In the houſe, where this holie familie, did dwel, remaineth yet a miraculous fountaine of water that ſpringeth vp: there is alſo to be ſeene a little garden, in which time paſt did growe certaine ſmal

a *Brocardus in deſcriptione terræ ſanctæ in fine*

b *In concord. euāg ca. 11.*

c *Ita referunt, qui id viderunt peregrini*

ſmal trees of baulme. In this place, thoſe of Ægipt, to conſerue the memorie of ſuch holie inhabitants, were wont to keepe a Lampe ſtil burning, vntil the yeare a thouſand, fiue hundred and threeſcore. Manie pilgrims likewiſe doe goe thither to viſit that place for deuotion, who al doe tel ſtraunge effects of that water. and ſaie it is ſo good, that thoſe called the *Baſſa* of *Cairo* doe drinke thereof. Moreouer they doe report, that there is in the ſame place a moſt ſweete ſauour, although the dwelling be now neare fallen downe.

Points for Meditation.

1 Cõtemplate how the virgin *Marie*, arriued in Ægipt, did finde nether prouiſion made, nor houſe prepared to refreſh her ſelfe after the trauail of her voyage, ſo as we maye thinke that for thoſe firſt nights, ſhe retired her ſelfe to the poore pilgrims lodge.

2 Contemplate that although the virgin, as a poore ſtraunger, wanted manie things neceſſarie for her, yet

did she neuer want her vertues, in so much that she neuer did abandon her deuotion, & had diligent care to prouide for her house.

3 Contemplate how the virgin, in al the time of this her banishment, did liue verie poorelie: and when commodities wanted for bringing vp her litle babe *Iesus*, she did supplie with her motherlie loue and solicitude.

Documents.

1 If thou wilt liue quiet in whatsoeuer place, be it neuer so incommodious, thou must make smal account of thy selfe, and be contented with litle as the virgin *Marie* was.

2 Haue whatsoeuer thou cãst desire, yet thou shalt neuer be content, vnles thou giue thy selfe to the exercise of vertue.

3 Behold how the most deare friends of God liue sparinglie, and so beware thou of superfluitie, for it displeaseth God, who hath giuen thee sustinance, and whatsoeuer els that is good.

OF THE VIRGIN

Maries leesing of Jesus. 13.

VVHen *Herode* was once dead, the virgin *Marie* with *Ioseph* and *Iesus* returned to *Nazareth*, as the Angel had ordained, who againe appeared to *Ioseph* in sleepe. From *Nazareth* the virgin went euerie yeare with *Iesus* and *Ioseph*, at the solemne daie of *Pasche*, to adore in the Temple of *Ierusalem*, although the same was distant three daies of, and the *b* virgin not bound to go. *Iesus* being then twelue yeares old, remained in *Ieruſalem*. The virgin *Marie* not finding her child, the first daie at night, amongst her kinsfolkes, in whose cõpanie she thought that he had gone (for as *c Bede* saith, it was a custome among the Iewes, in their deuotions, to go seperate men from weomen, and that the children might go with whome of them they would) she returned back with *Ioseph*

a *Matth. ca. 2.*

b *Exod. ca 12. & Deuteron. ca. 6.*

c *In cap. Lucæ Canis. de B. Mar lib. 4. c. 15.*

to *Ieruſalem*, where the third daie ſhe founde him in the temple in the middeſt of the Doctors. And his mother asking him what he meant to tarie in *Ieruſalem*, & make him ſelfe be ſought with ſo much griefe, he aunſwered that they ought to remember, that he being ſent to ſeeke the glorie of his father, was to be found in the affaires and place of his father.

Points for Meditation.

1 Cõtemplate how the virgin went yearelie, for her deuotion, at the feaſt of *Paſche* to adore in *Ieruſalem*, and once it fel out that ſhe turning backe, *Ieſus* remained there.

2 Contemplate how the virgin *Marie* not ſeeing her beloued *Ieſus* at night, nor finding him amongſt her friends and kinsfolke, with whome ſhe thought he had bene, ful of ſorow ſhe went out of hand with *Ioſeph*, to ſeeke him in *Ieruſalem*.

3 Conſider how the afflicted mother after three daies weeping & ſuſpiring, found her beloued ſonne in the Tẽple amongſt

amongst the Doctors, whose sight and presence gaue her no lesse ioye, then his absence and losse had giuen her sorowe.

Documents.

1 Learne of the virgin *Marie* not to abandon nor blame thy deuotions, when for them thou dost suffer anie aduersitie or dammage.

2 Learne also not to delaie to seeke Christ, and haue him with thee, for besides that thou dost lose much, thou dost put thy selfe in great daunger.

3 Thou seest that the virgin did not find Christ amongst her kinsfolke, but in the Temple, so likewise thou shalt find him in spiritual things, but not in fleash and bloud.

OF THE VIRGIN *Maries spouse Ioseph his death.* 14.

IT is not altogeather certaine at what time the virgin *Marie* became

a widowe. *a Epiphanius* is of opinion that *Ioseph* deceased, *Christ* being thirtene years old. *b Cedrenus* saith he died whē *Christ* was of thirtie years. *c S. Ambrose* and *d S. Hierome* do write onlie, that *Ioseph* was then dead, when *Christ* was crucified. *e* This holie man was of the roial stocke of *Dauid*, and being chosen of God for the custodie of two so pretious treasures, as were *Christ* & the *Virgin*, it is to be thought that he was such a one, as the holie scripture and *f* auncient fathers do report him to haue bene, *iust*, *religious*, *prudēt*, *faithful*, and indued with manie other vertues. He was not onlie *chaste*, as *g S. Hierome*, h *S. Augustine* and others do affirme, but also did die a virgin, as not hauing anie other wife then the virgin *Marie*, with whome, as *i S. Thomas* saith he vowed virginitie. And albeit the virgin was a most beautiful creature, neuertheles her countenāce did cast forth such holines and grace, that as *k S. Briget* writeth she moued al that did behold her to the loue of vertue,

a *Hæres.* 78 *contra Antid.*
b *In compend. hist.*
c *Ambro. de instit. virg. c* 7. *& epist.* 79.
d *Hiero. cōtra Heluid.*
e *Matth. ca.* 1.
f *Damasce de fide orthad lib.* 4. *ca.* 15.
g *Hiero. cont. Heluid.*
h *Augu. Serm* 15. *de nat. Domini.*
i 1. *p. q.* 28 *ar* 4. *& ad Galat. ca.* 1.

tue, and much more did she moue *Ioseph* to the same, whose concupiscẽce, saith *k Gerson*, was ether extinguished or so represſed, that he neuer fealt in him selfe anie disordinate motion.

k *Lib 1. reuel c. 10 & lib. 3. ca. 8.*

Points for Meditation.

1 Contemplate how the holie old man *Ioseph* being neare the end of his life, *Iesus* and the virgin did help him to die wel, whose soule was forthwith caried by the Angel into *Abrahams bosome.*

l *De nati. Mar. cõse. 3. Canis. lib. 2. ca. 15.*

2 Contemplate how the virgin, cõforming her selfe to gods wil, did supporte with patience the death of her faithful spouse, albeit the same was to her a thing verie incommodious, because the life of such a sainct did much help and comfort her.

3 Cõtẽplate how the virgin, though she remained young and needie, did not therfore lament of god, nor complaine of her state, nor enuie at those that were maried, but seeke by good woorkes to please god also in that state of widowhead, and to perfect

her

her ſelfe in the ſame.

Documents.

1 Be thou pure and chaſte as *Ioſeph*, and affected to the virgin *Marie*, and ſhe wil aide thee in that daungerous paſſage of death.

2 If in the aduerſities that God doth ſend thee, thou be iinparient & troubled, thou doeſt loſe the fruit thereof, & tribulations become more greuous.

3 Learne of the virgin *Marie* to pleaſe god, and according to his wil, to perfect thy ſelfe in the ſtate he hath put thee.

OF THE VIRGIN

Marie in time of her vvidovv-head. 15.

THrough the death of *Ioſeph*, there grewe to the virgin *Marie* ſome difficultie of houſehould, yet *a Sabellicus* writeth that ſhe had ſo wel diſpoſed her ſpiritual exerciſes, and the affaires of her houſe, that the one did not

a Lib. 2. exem ca. & 9. & lib. 3. 4.

not hinder the other. For ſhe did giue the beginning of the daie to godlie contemplations, and that towards night ſhe did applie to read holie ſcripture, of which ſhe was ſo greatlie enamoured, that, as *b S. Ambroſe* writeth ſhe repeated ſleeping the night, what the daie time ſhe had reade. She had her appointed time for ſleepe, albeit as *c S. Briget* reporteth, ſhe had ſo accuſtomed her bodie, that not onlie in ſleepe, but in whatſoeuer els it was obedient to the ſoule. *d Galatinus* telleth vs that the virgin had ſuch a ſpirit of propheſie, that ſhe did ſtil ſhut her eyes and eares, when ſhe was to ſee, or heare anie things vnlawful or impertinent. *e Ignatius* doth likewiſe recount, that the virgin *Marie* was ſo ſound in the loue of her neighbour, that ſhe did not onlie ſhew her ſelfe kinde to the Iewes, that perſecuted Chriſt, but hauing compaſſiō of their imperfections, did alſo ſeeke to do them al kind of ſeruice, that ſhe could. When *Chriſt* did come to her houſe

b *Lib. 2. de virgini.*

c *Lib. 1. reuel. ca. 10. & lib. 3. ca. 8.*

d *de arcan Catho. verat. lib. 7. ca. 5.*

e *In epiſt. Caniſ. lib. 1. ca. 13.*

with

with his Apoſtles, ſhe did feele particular ioye of ſpirit, ſo that ſhe receaued them with great chearfulnes & contentment.

Points for Meditation.

1 Conſider how the virgin *Marie* now a widowe, was no leſſe diligent in prayer, then in the care of her houſe ſo that when *Chriſt* and his Apoſtles did come to her, ſhe cauſed al things to be in readines according to her pouertie.

2 Conſider how the virgin in her conuerſation was ſo graue and modeſt that ſhe was amiable to al, and with her exãple did inflame others to loue God and vertue.

3 Contemplate how the virgin did neuer murmour, nor permit others in her preſence to ſpeake euil of the Iewes, that were her ſonnes enimies, but did excuſe them and praye god for them.

Documents.

1 Haſt thou a deſire, that thy temporal affaires maie haue good ſucceſſe

do th

do thy ſpiritual exerciſes wel, as the virgin *Marie* did hers.

2 Thou ſhalt neuer inflame others to vertue, if thou be cold in prayer, and careleſſe in giuing good example.

3 To excuſe, & praye god for him that doth perſecute thee, is the reuẽgment of good Chriſtians: grateful to god, diſpleaſing the diuel, and profitable to the ſoule.

OF CHRIST HIS departing from the Virgin Marie. 16.

CHriſt our Sauiour was in a towne called *Bethania*, two miles of *Ieruſalem*, in the houſe of *Martha* & *Marie Magdalen*,, as *b Bonauenture* ſaith, with whome alſo the virgin *Marie* was, and when vppon thurſdaie he had ſent *Peter* and *Iohn* to Ieruſalem, to find a place where to celebrate the *Paſche*, the time of his departure now come, he tooke his leaue of his deare mother

a *Ianſenius in concor. c. 128. & Stella. in Luc. 22.*

b *Bonau. in medit. c. 4 & 62.*

which

which remained fraught with ſorow, becauſe ſhe knew that *Ieſus* was to be deliuered vp into his enimies hands, to endure exceeding torments, and finallie to die vpõ the croſſe as a thiefe. There is no doubt but that the virgin weeping and taking no repoſe al that night, did expect ſtil to heare moſt heauie newes of her ſonne. *c* And in deede as ſoone as *Ieſus* was apprehended in the garden, a meſſenger, who peraduenture was ſome one of the Apoſtles, went to *Bethania* to carie tidings to the virgin, how *Ieſus* was now betrayed by *Iudas*, taken by the Iewes, and leade awaie bound to the Iudges. The virgin *Marie* hauing vnderſtoode this doleful newes, ſobbing and ſighing, and accompanied with the other *Maries*, went to Ieruſalem.

c Caniſ. lib 4. ca. 25.

Points for Meditation.

1 Cõtemplate how the virgin *Marie*, when ſhe vnderſtoode of *Ieſus*, that now the hower of his paſſion was come, and that for this effect he was to go to Ieruſalem, it being his eternal

fathers

fathers wil, was ſtrooken at the hart with ſuch bitter ſorowe, that not able to ſpeake, ſhe did power out from her eyes ſtreames of teares.

2 Cõtemplate how the virgin, whiles ſhe ſtoode lamenting, had newes that *Ieſus* was then taken. Think now what a cruel dart this was to the hart of that moſt louing and kind mother, which did beare ſo great affection to her ſonne *Ieſus*.

3 Cõtemplate how the virgin *Marie* ſtraight vpõ this newes went towards Ieruſalem, offering her ſelfe, if it had ſo pleaſed almightie god, ether to die for *Ieſus*, or to die with *Ieſus*: ſeeing that to liue without *Ieſus*, was to her continual and moſt painful death.

Documents.

1 If the virgin *Marie* did remaine ſo much afflicted for the departing of *Chriſt*, in what ſtate ſhal that miſerable ſoule be, which *Chriſt* hath abandoned by reaſon of ſinne?

2 Learne of the virgin not to blaſpheme god, nor be angrie, when anie il newes

il news is told thee.

3 If to liue without *Ieſus* be a moſt painful death, what ſhal it be to liue in mortal ſinne, which is to liue againſt *Ieſus*.

OF THE VIRGIN

Maries going to mount Caluarie 17.

a *Bonau. in Meditatio.*

WHen the virgin *Marie* entred into *Ieruſalem*, ſhe did finde the whole cittie bent and moued againſt *Ieſus*; and becauſe the people were incited, encouraged and perſwaded by the Scribes and Phariſes, to cauſe *Chriſt* to be condemned as a malefactor, the afflicted mother was conſtrained to heare infinite iniuries, and horrible blaſphemies againſt her ſonne *Ieſus*, throughout al the ſtreetes of Ieruſalem, by which ſhe was to paſſe going to mount *Caluarie*. But how much this virgin did ſuffer this daie, which was good fridaie: holie

fathers

fathers do declare with diuers exãples. *b Damaſcene* writeth that the virgin *Marie* did feele thoſe bitter pangs, and paines at the time of *Chriſt* his paſſion, which ſhe did not feele in the time of his natiuitie. And. *c S. Bernard* ſaith, that what effect the nailes, and other inſtruments (of torment) did woorke in the bodie of our Sauiour *Chriſt*; the verie ſame they wrought in the ſoule of the virgin, by reaſon of her motherlie compaſſion. *d Luthimius* and *e Bede* doe record, that the paine of our Sauiours paſſion, did pearce euen through the harte of the virgin, like that ſharpe ſword, that was prophecied & foretold by holie *Simeon*: in ſomuch that *f Anſelmus*, *g S. Bernad* *h Ildephõſus* and others doe affirme, that the virgin *Marie* was a martyre, and more then a martyre.

b *Lib. 4. de fid. orthod. ca. 15.*

c *In tractat de Compas. virginis.*

d *Luthim. in Luc. ca. 2.*

e *Beda ib. & Caniſ. lib. 4. ca. 25. & 26.*

f *Anſel. lib de excellen. B. Mariæ. ca. 5.*

g *Bernard ſerm ſignum mag.*

h *Ild. ph. ſer. 2. de aſſum. virgini.*

Points for Meditation.

1 Contemplate how the virgin *Marie* made that voiage, weeping al the waie: and arriued that ſhe was at *Ieruſalem*, ſhe did vnderſtand the in-

iuries and outrages done to her ſonne, which were ſo manie ſwords to her harte.

2 Contemplate how it alſo pearced her harte, to heare reported, that not onlie anie one perſon had not ſpoken ought in fauour of the innocent *Ieſus*, he hauing beſtowed ſo manie benifits vpon them al: but alſo that he was forſaken of his owne diſciples.

3 Contẽplate moreouer, what paine that of the virgin was, when going to mount Caluarie, ſhe did heare the ſtrokes of thoſe wicked torturers, that ſo cruellie nailed her ſonne to the Croſſe.

Documents.

1 Learne of the virgin *Marie* how thou muſt behaue thy ſelfe in tribulatiõs: firſt thou muſt not grudge againſt the creatures, that do thee anie harme or iniure, no more then the virgin did againſt thoſe, that ether did procure the death of *Chriſt*, or execute the ſame.

2 Thou muſt not lament nether of thine

thine owne condition, nor of God who did permit it to be such as it is, but seeke to take profit thereby for thy soule, as god doth pretend.

3 Albeit thou feele griefe and disgust, yet with thy wil and higher part of the soule, which remaineth free, thou must praise god.

OF THE VIRGIN

Marie seing Christ on the Crosse. 18.

THe virgin *Marie* when she was come vp to mount Caluarie, did see her sonne crucified betw xt two thieues: and whiles with most doleful teares she stoode beholding this lamentable pageant, *Iesus* did regard her from the crosse with great compassion, & shewing her *Iohn* his disciple, said to her, *vvomã behold thy sonne*, and after he said to the disciple, *Behold thy mother.* *b* *S. Anselmus* doth auouche, that the virgin *Marie* shewed in that place such rare vertues, as she was

a *Ioan. ca. 19.*

b *Serm. Stabat iuxta Cruc.*

the glorie of al weomen ſex: for whē the diſciples had forſaken their maiſter, the virgin did not abandone him, and when others fled for feare, ſhe remained ſtedfaſt in faith, and conſtant at the foote of the Croſſe: with greate ſorow ſhe had exceeding patience: ſhe did not curſe, nor murmour, nor demaund reuenge againſt her enemies at gods hand. And *c S. Bernard* ſaith, that the virgin, although ſhe was ouerwhelmed with ſorowe, did not yet commit anie vndecent act, nor ſhew anie ſigne of impatiēce, but keepe her ſelfe alwayes within the bounds of reaſon and modeſtie. *d S. Ephrem* the deacon doth alſo write, that the virgin, at the foote of the Croſſe, did adore, and worſhippe with al reuerence the woundes, the afflictions, and magnanimitie of *Ieſus*, & eftſons offer them vp to god, for the redemption of mankind.

c In eadem. Ser. Stabat.

d In lament. Mariæ Canſ. lib. 4. ca. 25. & 26.

Points for Meditation.

1 Contemplate the exceeding great ſorow and compaſſion of the virgin

Mari

Marie, when she did see her innocent and deerelie beloued sonne al beraied with bloud, & as a malefactour hanging vpon the Crosse, betwixt two thieues.

2 Consider how the virgin was so afflicted, that *Iesus* enduring the cruel torment of the crosse, had compassion of her, and therfore gaue her *S. Iohn* for her sonne, and her selfe for his mother.

3 Contemplate how the virgin, at the death of her beloued sonne was the most discomforted of al mothers, for that she was present, and yet could not help him, who died in so greate paines and torments.

Documents.

1 Euerie time that thou doest looke vpon the Crucifixe, thinke that for thy sinnes the sonne of god was crucified, and so with the virgin *Marie* thou wilt haue compassion and sorowe of him.

2 In al thy necessities make recourse to the virgin, seeing god hath giuen

vs her for our mother, in the perſon of *S. Iohn*, and vs to her for her children.

3 If *Chriſt* and the virgin did ſuffer in this life ſo great afflictions, how doſt thou thinke to liue without aduerſitie, and in continual pleaſure & comfort.

OF THE VIRGIN *Marie houlding Chriſt dead in her armes.* 19.

THe virgin *Marie* ſtoode at the foote of the Croſſe, when at *Ieſus* death the ſunne was darkened, and the earth did quake: and being verie deſirous to haue in her armes the bodie of her beloued ſonne, behould, one of the ſouldiars with a ſpeare opened his ſide. There is no doubte but that this ſpeare did wound alſo the bleſſed mother with exceeding griefe, who although ſhe were diſpleaſed with that fiercenes of the ſouldiar, which did ſhew him ſelfe ſo cruelle towards one that was deade, yet ſhe

a *Matth. ca. 27. Mar. ca. 15. Luc. ca. 23. Ioan. ca. 19.*

was

was not moued againſt him. *b* To be ſhorte, vpon fridaie at night, becauſe it was not expedient that the deade bodies ſhould remaine vpō the Croſſe in the *Sabboth*, the bodie of *Ieſus* was vnnailed, and taken downe from the Croſſe and laid in the armes of his pitiful mother, which ſhe moſt dearelie did embrace and worſhip, and often kiſſe thoſe holie wounds, offering them vp to the eternal father for the ſaluation of the world. Here the other Maries did weepe moſt abundātlie, ſeeking by this meanes to accompanie the virgin, whoſe ſorowe and lamentation, as *c Anſelmus* ſaith, was paſſing greate, becauſe the loue that ſhe did beare to *Ieſus*, was alſo greate: yet the ſame was alwaies ioined with ſuch comlines and graue behaueour, that no man could reprehend it.

b *Caniſ. lrb. 4. de B. Mariæ. ca. 26.*

c *In Ioan. ca 19 Serm Stabat in xta Crucem.*

Points for Meditation.

1 Cōtemplate how the virgin *Marie*, whē ſhe could not haue her ſōne aliue, deſired to haue him being dead: but before ſhe could obtaine this, a ſouldiar

diar with a ſpeare did open his ſide, not without horrour & griefe of the mother.

2 Contemplate the dolorous lamentation that the virgin made, whē ſhe had once in her armes that ſacred bodie whoſe wounds ſhe did kiſſe with great deuotion, and waſh them with ſtreames of teares.

3 Thinke what griefe of harte the virgin did feele, when ſhe was conſtrained to leaue that holie treaſure to be buried, and afterwards was forced to depart from the ſepulchre, which yet ſhe did not without manie ſobbes and ſighes.

Documents.

1 Learne of the virgin *Marie* how thou muſt behaue thy ſelfe, in the death of thy deare friends. Thinke firſt that god being a moſt kind father, what he doeth and permitteth, he doth for our good.

2 Hence it is that thou muſt not lament, nether of god, nor of his creatures, nor of thine owne caſe.

3 Suffer

3 Suffer not thy ſelfe ſo to be caried awaye with ſorowe, although the ſame be verie great, that thou commit therby anie lightnes or vndecencie: hauing ſtil before thine eyes, the modeſtie and grauitie of the virgin *Marie*.

OF THE VIRGIN

Marie ſeeing Chriſt reſuſcitate. 20.

THere is noe certaintie, into what place the virgin *Marie* did retire her ſelfe, after that *Ieſus* was buried, nor in what place *Chriſt* did appeare vnto her after his reſurrection: if not, that *a Nicephorus* doth ſaye, that ſhe dwelt in *S. Iohns* houſe, neere to *Sion* in *Ieruſalem*. And this is verie likelie to be ſoe, for that the virgin was extreme weake, partelie in reſpect of her continual weeping, partelie alſo becauſe al that daie ſhe had eatē nothing: in ſo much that it is credible ſhe went not from Ieruſalem, but that *S. Iohn*, to whome

a *Lib* 2. *hiſto. ca.* 1.

to whome *Christ* commended her a little before, did leade her to his houſe, where ſhe expected her ſõne knowing for certaine, that he was to riſe from death the third daie. But be it howſoeuer, that which *b* holie fathers doe affirme, & is certaine, is this: that the virgin *Marie* was the firſt, to whome oure Sauiour appeared afrer his reſurrectiõ. And as c *Epiphanius* doth write, ſhe was the firſt that did adore him, being glorious. In deede it was conuenient for ſuch a ſonne, ſo to behaue him ſelfe towards ſuch a mother, not onlie becauſe he gaue vs the lawe to honour father & mother, but alſo becauſe the virgin did receaue extreme paine and ſorowe, of his paſſion and death, more then anie othres, yea aboue al others: ſoe that ſhe deſerued to be comforted before anie other, & more then anie els whoſoeuer.

b *Auguſt. lib. de ſancta virginitate. ca 4. Ruper. lib. 7. diu. offic. ca. 25. Anſelm. de excel. virg. ca. 6*

c *Epiph. con. hær. & libel. Aetij Caniſ. lib. 5. ca. 1.*

Points for Meditation.

1 Cõtemplate how the virgin *Marie*, being as it were buried in her chamber for ſorowe, *Ieſus* appeared vnto her

her raiſed from death, and being al glorious, al brighte, and accompained with ſquadrons of Angels, and holie fathers out of Limbo: & thinke what vnſpeakeable ioie the virgin did feele of ſo glorious apparition.

2 Cõtemplate how the virgin, ſeeing *Ieſus* ſo glorious, did firſt worſhip him as her God, and then embrace him as her ſonne, kiſſing eftſons the ſacred woundes, which did ſhine in his glorious body as ſo many pretious ſtones.

3 Contemplate how the virgin did giue her ſonne moſt hartie thankes, for his deare viſiting of her: and praie him to goe comfort the Apoſtles and other deuout perſons, with his glorious reſurrection.

Documents.

1 If thou wilt endure nothing for the loue of *Chriſt*, thou ſhalt not be viſited nor comforted of him.

2 Learne of the virgin not to be to ioyful in time of proſperitie, but to adore and thankẽ God the author of al good.

3 Learne

3 Learne also of her to haue charitie towards thy neighbours, and to wish and procure theire comfort, in time of afflictions and trauails.

OF THE VIRGIN Marie after Christ his Ascension. 21.

AS the common opinion is, the virgin *Marie* liued fifteene yeares after the Ascension of *Christ* into heauen: in which time she was occupied in aduauncing the primitiue church of *Christ*, which in those beginnings was mightilie persecuted; so that she did animate al, & teache them how to behaue them selues in their actions & persecutions, moreouer *a S. Anselmus* doth write that the virgin vnderstanding more profoundlie those veritie, which the holie Ghost had reueal'd, did teach and declare manie things also to the Apostles, with whome she alwaies liued familiarlie, leading with them an Apostolical life. *b Nazianzenus* saith

a De excel Mar. ca. 7. & Metaphrat. in orat de dormit Deiparæ.

b Tragæ.

nus saith, that after the Ascension of *Christ*, she did foretel the Iewes of the destruction of *Ierusalem*, for the sinne cõmitted against the *Messias*. *c Sophronius* also doth report, that oftentimes she visited the mount Caluarie, the holie sepulchre, and with great deuotion did kisse the footsteps of *Christ*, which he left printed in the mounte Oliuet. *d* Some be of opinion that she did liue of the common almes, with which the widowes of the primitiue Church were wont to be maintained. *e S. Brigget* writeth, that the virgin did not onlie fortifie and confirme those new Christians in their faith, but also conuert manie Iewes and Gentiles to the knowledge of *Christ*, and that for this cause, God did conserue her aliue after *Christ* his Ascension.

de Christo patiente.

c *Serm. de Assumptione.*

d *Canisius lib. 5 ca. 1.*

e *Lib. reuel. cit.*

Points for Meditation.

1 Cõtemplate how after the Ascension of *Christ*, the virgin *Marie* remained as a mistresse and giude of the faithful, wherfore in al theire doubts and trauails, they had recourse to her.

2 Contem-

2 Contemplate how the virgin did receaue euerie one verie kindlie, comfort the afflicted, pacifie those that were at discord, and instruct them al in the lawe & faith of *Christ*, in which good woorkes she could not but endure manie incommodities.

3 Contemplate how the virgin at her times appointed, did giue her self also to the contẽplation of celestial things, and to visit the holy places, leauing in al her actions rare examples of vertue, and excellent perfection.

Documents.

1 For so much as the virgin *Marie* was left vs for our mistresse and guide; thou art vnwise, if thou goe not after her, folowing hier vertues.

2 If *Christ* and his mother did suffer manie incommodities, to help their neighbours, it is a signe, that whosoeuer will help others, must also endure some discommodite, and not seeke his owne contentment.

3 If thou wilt haue affection to heauenlie thinges, thinke vppon them often

often, as the virgin did, and consider that god did create and make thee for them, and not for these things vppon the earth.

OF THE VIRGIN

Marie requesting fauour to die. 22.

VVHen the primitiue church, through the labours of the virgin *Marie*, was for the space of fifteene yeares meetelie wel established, and encreased by persecutions; the virgin demaunded of our Lord to end her Pilgrimage, and passe to an other life, there to be more vnited with her sõne. And the time being now come, which God had appointed for this purpose, *a Nicephorus* doth report that our Lord sent her an Angel, which brought her the ioiful newes of her departure from this banishement to heauen, and giuing her a braunche of a palme tree, foretold her the daie of her decease. This tidings was to the virgin *Marie* of ex-

a *Lib 2. hist ca. 21. Metaphras in orat. de vita & morte virginis. Canis. lib 5. ca. 2. & 3.*

of exceeding ioie, and ſo deare, that ſhe could not be ſatiated to thanke God, but al ful of ioie, ſhe did communicate to her frinds and deuoute perſons the reuelation which ſhe had receaued from the Angel, and ſhewed thē the braunche of palme which the ſame Angel brought her. She cauſed certaine poore garments that ſhe had, to be giuen to two poore widowes her neighbours *Nichephorus* doth moreouer adde, that to the houſe where ſhe was, there came a greate multitude of Chriſtians, which with teares did lament, ſeeing them ſelues to be ſhortlie bereft of ſuch a miſtreſſe, and the onlie comfort that they had; but the virgin *Marie* did exhort them rather to be glad, then to mourne and lament.

Points for Meditation.

1 Conſider how the virgin *Marie* was inflamed with the loue of her ſonne *Ieſus*, in ſomuch that ſhe often demaūded of our Lord, to depart out of this life, to goe to him, and enioie him

him in heauen, remitting her ſelfe neuertheles to his holie wil & pleaſure.

2 Contemplate how the Angel ſent by God, did reueale to the virgin, that now was the time, in which ſhe muſt paſſe to a better life, to enioie euerlaſtinglie her dearelie beloued ſonne, and the fruite of her woorkes.

3 Contemplate the greate iubilie, which the virgin did feele of ſo happie newes: forſomuch as in this pilgrimage ſhe did nether deſire, nor thinke vppon anie other thing.

Documents.

1 Becauſe thou kuoweſt not what is beſt for thee, thou muſt euen in thoſe things that ſeeme verie holie & good, reſigne thy ſelf as the virgin *Marie* did, to the good pleaſure of almightie god.

2 God is woont to graunt his fauours at the time by him appointed, and therfore lament not, if thou doe not ſodenlie obtaine what thou demaundeſt.

3 If thou deſire that the tidings of

death be ioiful to thee, withdraw thy thoughts from earthlie things, and affect thy selfe to heauenlie things.

OF THE VIRGIN

Marie being neere to die. 23

THe time approaching neere in which the virgin *Marie* was to depart out of his life to the celestial *Ierusalem*, God did not cease to shew her new fauours, for he would that al the Apostles should find them selues present at her death as *a* manie writers do affirme. And setting a part the testimonie of *b Dionysius Areopagita*, who was there present, I wil heere laye downe that, which. *c S. Iuuenalis* Bisshop of Ierusalem did aunswere to *Marcianus* Emperour being demaunded of him touching the death of the virgin *Marie*. Albeit, saith he, holy scripture doth not speake of the death of the virgin *Marie*, yet we haue by an auncient and most true tradition, tha

a *Metaphras orat de vita & morib. B. virg Nicepho lib. 2. hist. ca. 3. Damasce. orat. de. dormit & assum virg.*
b *Dion. Areop. de dui nomi.*

at the time of her glorious parting out of this life, the Apostles that were in diuers parts of the world, in a moment were lifted vp into the aire, and came togeather in Ierusalem, and were present at the death of the virgin *Marie*. Besides this *S. d Anselmus* and *e Nicephorus* doe saie, that *Christ* also came from heauen in companie of manie Angels, to be present him selfe in parson at the death of his most deare mother, and to receaue her soule. The like long before these men did write *f Damascenus*, setting downe the discourse and speeche, which past at that time betwixt the mother & the sonne, as heereafter shal be declared.

ca. 2. c *Inuenalis apud Euthim in vet. hist.*

d *Ansel. de excellētia virg. ca* 8.

e *Nicepho citat. ca.* 21.

f *Vbi supra Canis. lib.* 5. *ca.* 3.

Points for Meditation.

1 Contemplate how as soone as the time of the virgin *Maries* happie departure was come, the Apostles came to Ierusalem from diuers parts of the world to be there then present: almightie God disposing this soe for honour and comfort of the virgin.

2 Consider how *Christ* oure Sauiour

came also downe from heauen, to be present likewise him selfe at the death of his deare mother, and to receaue her soule.

3 Contemplate how the virgin, the more greater ioie she felt in her heart, did the more humble her selfe, and with most cordial affection thanke our Lord, for so manie greate graces and fauours.

Documents.

1 In the time of thie death or sicknes, procure to haue alwaies some spiritual parsons neere vnto thee.

2 Cease not to leade a vertuous life as the virgin *Marie* did, and *Christ* wil not faile to assist thee at thie death.

3 Giue thie selfe to God with al thie heart, and serue him with true humilitie, if thou desire to liue and die content.

OF THE VIRGIN

Maries death. 24.

THe virgin *Marie* deceaſed in Ieruſalem in *S. Iohns* houſe, being about threeſcore and three years old. *a* *S. Brigett* telleth vs that ſhe died moſt quietlie, without anie feare or paine. *b S. Damaſcenus* is of opinion, that a litle before the virgin gaue vp her ghoſt, ſhe ſaid to *Ieſus*, Into thy hands o my ſonne, I commend my ſpirite: receaue now my ſowle ſo deare vnto thee, which thou haſt kept free from al ſpot of ſinne. To thee likewiſe and not to the earth doe I giue my body, in which it pleaſed thee to dwel. drawe me to thee, that I maie be there, where thou art, the bleſſed fruiite of my wombe. The ſelf ſame father doth alſo ſaie, that *Chriſt* did aunſwere her in this ſort-come, o my bleſſed mother into my repoſe, come o pure & beautiful amongſt al weomen, becauſe in

a *Lib. 4. reuela. ca. 23.*

b *In orat. de aſſumpt Deipare.*

c *Lib. 2 hist. ca. 21.*

thee there is no spotte. *c Nicephorus* doth recount that the virgin *Marie* speaking these words, *Be it done to me againe according to thine vvorde*, gaue vp her blessed sowle into the deare hands of her sõne *Iesus*, & so she remained as if she had bẽ a sleepe *d S. Iuuenalis* also did say to the Emperour *Marcianus*, that at the death of the virgin were seene manie Angels, and most sweete songs of the highe powers, and the virgin in an vnspeakeable manner did giue vp her gracious soule into the hands of God, moreouer *e Andreas* Bisshop of *Candie* doth tel how there came a greate multitude of Angels from heauen at the death of the virgin.

d *In hist. uete. Euthim.*

e *In orat. de Assumtio. Canis. lib. 5. ca. 3.*

Points for Meditation.

1 Cõtemplate how the virgin being readie to passe out of this life, hauing commended her soule to her maker, did also commend to the Apostles the faithful of *Christ*, particularlie those that were afflicted and troubled.

2 After this done, lifting vp her eyes

to

to heauen, and beholding ſtedfaſtlie her ſonne *Ieſus*, ſhe demaunded his benediction; which obtained, that moſt bleſſed ſoule of hers, did depart out of the bodie without anie feare, and did flie into the armes of *Ieſus*.

3 Contemplate how *Ieſus* did receaue the moſt pure ſoule of his dearlie beloued mother, and with Angelical hymnes did conuaie the ſame into heauen; thoſe that were then preſent remaining aſtonied, and with teares giuing thanks & praiſe to God for al.

Documents.

1 See what account the virgin *Marie* did make of helping her neighbours; that departing out of this world ſhe did commend them to the Apoſtles.

2 If thow wilt not be afraid at thy death time; procure that thie conſcience be cleane from ſinne.

3 Thou art fullie deceaued, if being a liue thou care not for heauen; and yet doſt thinke, that dying thie ſoule ſhal flie thither.

OF THE VIRGIN

Maries funerals and burial. 25.

AFter that the virgin *Marie* was departed this life, the Apoſtles tooke her ſacred body out of the bed, in which before her death ſhe did remaine appareled and put in moſt decent maner, and laide her vppon the biere. *a Nicephorus* doth report that there was great concourſe of deafe, blinde, and other lame folks, who al were moſt miraculouſlie cured with touching onlie that ſacred bodie. This done-there was a proceſſion ſet in ordre: & ſome of the Apoſtles wēt before with lights in theire hands, ſome others caried the coffin, and al ſinging holie himmes *b* went towards getſſemani, where ſhe before had appointed to be buried. The ſame author doth recount, and others alſo do avouche, that through al the waie were ſeene in the aire manie ſquadrōs of An-

a *Lib. 2. hiſt. ca. 22.*

b *Andreas Cretē. orat de Aſſump. B. Virginis. Damaſc in orat de*

of Angels, which did accompanie the blessed bodie of theire Queene. He saith moreouer, that a certaine priest of the Iewes, moued of haterd and enuie, was so rash and vnconsiderate, as to push the beire thinking to throw the same to the grounde: but he was foorth with punished by god, for that his hands were separated from his armes, and did sticke hanging to the coffin. whereuppō the poore wretche astonied with the miracle, did sodenlie repent him selfe, and with teares demaūded pardon: so that by *S. Peters* appointmēt the processiō was staied, and the Iew approching neere to the coffin with great reuerence, his hands by a new miracle were restored to him againe.

Dormit. & Assūp virg. Canis. lib. 5. ca. 3.

Points for Meditation.

1 Contemplate how as soone as the virgin *Marie* was dead, the Apostles with great reuerence, but not without teares, did put her bodie in ordre to carie it to be buried, and to do the funeral exequies accustomed.

2 Mo-

2 Moreouer conſider the proceſſion, with which that holie tabernacle of god, was caried to be buried by the Apoſtles: accompanied with a great multitude of Chriſtians, which by the waie did ſtil ſinge holie himmes.

3 Contẽplate how when they were come to the place, and had celebrated the exequies that ſacred and virgin bodie was of al bleſſed with great reuerence and deuotion, and after honourablie buried.

Documents.

1 Learne heerehence how to celebrate funeralls after a chriſtian manner. firſt thou muſt not put thie ſelf to ſuperfluous charges in things, which do not helpe the ſoule of him that is dead, but rather nouriſh vanitie in thoſe that be aliue.

2 Thou muſt not lament the dead immoderatlie, but rather praie for their ſowles.

3 Thou muſt make account of funerales, as of a warning which god doth giue thee, therby to prepare thy ſelfe to die wel.

OF THE VIRGIN

Maries Assumption. 26.

THat holy Bisshop *a S. Iuuenalis* doth tel vs, how the Apostles remained at the sepulchre of the virgin *Marie* for three daies, hearing continuallie a most sweete harmonie of holy himnes. After three daies were past, it seemed to the Apostles for cõsolation of *S. Thomas* (who was not present at her death) to open the sepulchre, and to shew him the sacred body. And when they had discouered the place, they found not the body, but they did feele a most sweete sauour, and found onlie the linnen in in which the body was wrapped, which they did kisse for deuotion. And that the blessed virgin was raised vp the third daie, and in soule & body assumpted into heauen many holy fathers doe tel vs. *b S. Damascenus* doth write that the virgin as the daughter of the old *Adam*, was subiect to the old lawe

a *Nicepho lib. 2. hist. ca. 23.*

b *Oratio. de Assup.*

lawe of death: but in as much as ſhe was the mother of the liuing god, ſhe was ſtom the ſepulchre conioined to him. c *Andreas* Biſſhop of *Candia* doth ſay in this ſort. She that brought forth the author of life, being raiſed vp againe, findeth her ſelfe now there where is preſent the perpetual fountaine of life. *Michael Glycas* doth report that the virgin *Marie* died according to the lawes of nature, but by grace ſhe was raiſed againe, as her ſonne. *Metaphraſtes* alſo doth auouche that the moſt bleſſed body of the virgin, was by god tranſlated into the diuine and celeſtial tabernacles.

c *In entomio de dormit virg.*
d *Part. 3. annal. & ad Alip.*
e *Serm. de vit. & dormit. virg Caniſ lib. 5. ca. 4. 5. & 6.*

Points for Meditation.

1 Contemplate in what manner the bleſſed body of the virgin *Marie* laide in the ſepulchre, was not onlie voide of corruption, but alſo did caſt from it ſelfe a moſt ſweete ſauour.

2 Contemplate how God ordained that the third daie the ſoule of the bleſſed virgin *Marie* ſhould deſcend from heauen to earth, to be reunited

to the

to the bodie her faithful companion, of which ſhe receaued no ſmal ioie and contentment.

3 Contemplate how that glorious ſoule came from heauen accompanied with ſquadrons of Angels, and ſo was reunited to the bodie: in ſomuch that the virgin being raiſed the third daie, went into heauen with greate triumph.

Documents.

1 If thou deſire that thie bodie giue a ſweete ſauour to God after thou art dead: endeauour to keepe it chaſt whileſt thou art aliue.

2 If thou procure that thie bodie be a dwelling place for god heere on earth, he wil honour and exalt it in heauen.

3 If thou wilt mount vp to heauen triumphãt as oure Ladie did, be humble heere on earth and ſuffer not thie ſelf to be ouercome of thie paſſions.

OF THE VIRGIN

Maries entring into heauen. 27

a Sermo. de Laudi. B. virg.

EPiphanius doth plainlie confesse, that no tongue of men or Angels is sufficient to expresse the glorie and triumph, that the virgin *Marie* had in heauen: and concluding he saith that next vnder god she is Superiour to al.

b Sermo. 1. de assump. virg.

b S. Bernard also writeth that none can thinke with what glorie the Queene of the world did enter into heauen; with what affect of deuotion the celestial legions did behould her: with what cheerful countenance & diuine embracings she was receaued of *Iesus*, and exalted aboue al other creatures.

c Sermo. de assump. virg.

c Sophronius doth tel in particular how in the Assumption of the virgin, those celestial Citizens went to meete her with al solemnitie: and so enuironed with heauenlie brightnes, she was conducted by them with musicke to the throne which was prepared for her:

and

and how the feaſt of the Aſſumption, which we celebrate but once a yeare, is perpetual to al that heauẽlie Ieruſalem, and to thoſe bleſſed ſpirites. *d* *Athanaſius* doth ſet downe the praiſes which each Ierarchie did ſing to the virgin *Marie*. And *e* *Anſelmus* doth ſaie moreouer thar God exalted the virgin *Marie* his mother aboue al the heauẽs, and placed her in a throne of glorie, making her the Soueraigne ouer al creatures. The like doe ſay al thoſe holie fathers that write of the virgin, or of her Aſſumption.

d *In euãg. de ſanct. deipa.*

e *Lib. de excel virg. ca. 8. Caniſ lib. 5. ca. 4.*

Points for Meditation.

1 Cõtemplate how the virgin *Marie* entring into heauen, the celeſtial coorte went to meete her, by which ſhe was receaued with vniuerſal ioie as the mother of god and Queene of heauen.

2 Contemplate how aſcending to the place prepared for her, before the creation of the world, aboue al the quiars of Angels, euery Ierarchie of thoſe bleſſed ſpirites did ſing theire

praiſe

praise to the most sacred virgin.

3 Cõtemplate how the virgin being placed in her seate next to the throne of the most blessed Trinitie, at the right hand of her sonne, al the court of heauen did encline them selues, and doe reuerence to their Queene.

Documents.

1 If thou desire to be receaued in heauen with honour, as the virgin *Marie* was, receaue *Christ* on earth with loue and humilitie.

2 They shalbe praised of the Angels in heauen, which haue eschewed the praises of men vppon earth.

3 The more that thou shalt a base thy self in this life for the loue of god, the more thou shalt be exalted in heauen.

OF THE VIRGIN

Maries protection in heauen of her deuoutes. 28.

THe cõtents of this last historie is so manifest and cleere, that we neede not quote anie other authors then our selues

ſelues: forſomuch as we al doe ſee, that in euerie kingdome, in euerie prouince, and in euerie cittie though it be neuer ſo litle, there is to be found ſome image of our Ladie that doth worke miracles, & to which deuoute perſons haue particular recourſe, to obtaine graces and fauours of God, by meanes of the virgin *Marie*. And this hath bene an ordinarie thing ſince the beginning of the primitiue Churche of *Chriſt*. Now who is he that wil ſay, that this is not to be aſcribed to the particular protection, which the virgin hath in heauen of her deuoutes heere on earth? who wil ſay, that ſhe is not fauoured of that infinite maine ſea of al goodnes? ſeeing that ſhe doth obtaine of him for vs, ſo manie great graces and fauours, who is ſo beſide him ſelfe, that he wil not doe honour and reuerence to ſo diligent and louing an aduocatrice. *a S. Anſelmus* ſaith that the virgin hath ben exalted to ſuch greatnes for vs, to the end ſhe might eaſelie obtaine whatſoeuer

a *Lib de excellen. virg. ca. 8.*

good we needed for our ſowle. And *b S. Auguſtin* teacheth that ſhe doth help vs more, thē al the other Saincts. So that *c Rupertus* calleth her the mountaine of mountaines, from whence cometh to vs al ſuccour, obtained of our ſupreame Lord and maker of al things.

b *Serm. de Aſſumptio.*
c *In Cantic. lib. 7. in fine. Caniſ. lib. 5. ca. 8. & 17.*

Points for Meditation.

1 Contemplate how the glorie and greatnes of the virgin *Marie* in heauen do not make her to be vngetful of her clients in earth, for whome ſhe praieth ſo much the more, how much her charitie is greater, & ſhe neerer to the fountaine of al grace.

2 Contemplate how the virgin is ſo greatlie beloued and fauoured of god that ſhe doth not onlie obtaine what ſhe demaundeth for vs, but god alſo taketh pleaſure, in ſhewing vs fauour by her meanes.

3 Conſider likewiſe of this, how much it importeth to be vnder the protection of the virgin *Marie*, who is the Queene of heauen ſo puiſſant,

and ſo charitable, we being ſo weake and ſo needeful, and remaining in ſo daungerous a baniſhment as we doe.

Documents.

1 He that hath charitie, as the virgin *Marie* had, getting vp to dignitie doth not forget thoſe whome he leaft behind him.

2 The more vertuous that thou ſhalt be, the more God wil fauour thee: & thou ſhalt more eaſilie, obtaine the graces thou doeſt damaund.

3 Be thou a true deuoute of the virgin *Marie*, and ſhee wil deliuer thee from the daungers of this troubleſome life.

FINIS.

OF THE VIRGIN

Maries ſtature and manners, taken out of auncient and holie fathers.

THe virgin *Marie* was of a meane ſtature, although ſome be of opinion as *Nicephorus* writeth that ſhe was of a little more then a meane ſtature. Her coloure was ſõwhat more broune then white, and was much like the colour of wheate. Her heare was yellow, yet without art or humaine induſtrie. Her eyes were quick & liuelie and of a graue colour, but the apple of her eye was like to an oliue colour. Her eye liddes were decentlie blacke, and ſomwhat bowed: her noſe was meane, her lippes of coral colour, her face ſomthing longe, her hands and fingars long.

Nicephor. lib. 2. hiſt. ca. 23. Epiphan. Conſtanti. presbyter lib. de vita Mariæ. Cedrenus in compendio hiſt. Anſelmus apud Caniſ. lib. 1. ca. 13.

In conuerſation ſhe was affable, and gracious in ſpeeche, yet graue & modeſt: her talke was litle, and not without neceſſitie: ſhe did honour al moſt willingly

willingly: ſhe was ſhamefaſt and demure, without laughing, diſdaine, or anie other perturbation. The holy & famous martyr *S. Ignatius*, who liued at the ſame time the virgin *Marie* did, in a certaine epiſtle of his, after he had called her a patterne of penance, and a miſtreſſe of chriſtian religion doth ſaie that from many parts of the world there came ſundrie to ſee her, as if ſhe had bene a celeſtial miracle, & a moſt ſacred ſight: to whome ſhe ſeemed ſo maruailous, that euerie one of them was incredibly glad to haue ſeene her, or ſpoken with her. Amongſt thoſe was that greate *Dionyſius Arcopagita*, who being at the maieſtie of the virgin *Marie*, and woundering at the holines of her manners, and beholding in her I know not what celeſtial and diuine brightneſſe, did ſay, that if *Chriſt* had not bene reueiled to him, he would eaſelie haue beleeued that there had bene no other god then the virgin *Marie*. Hence it is that the holy doctor *Saint Chryſoſtome* doth cal our

In epiſtel. ad Ioan. Euãgeliſt.

Apud Caniſ. lib 5. ca 1. inter mediũ. & finẽ in & ca 22. poſt princip.

Homil. de hypapan. Domini.

CERTAINE AVNcient miracles vvrought by the virgin Marie.

VVHat time *Leo Isauricus* sought to take awaie holie images out of the church of *Christ*, *S. Iohn Damascene* did write three bookes in defence of them: wherewith the aduersaries (of images) being offended, they did accuse him as a breaker of the Princes peace, saying that he had written letters of treason, whereupon his right hand was cut of. But *Damascene* entring into his closet, and kneeling downe before the image of oure Ladie, said in this manner. See heere, o most holie mother, how for defēding holie images, my hand hath bene cut of: to thee doe I humblie commend mie selfe: which when he had vttered with teares, he slept, and in sleepe did see the blessed virgin restore him his hād, so that, waking he found his hād whole:

whole: there remayninge onlie a ſigne of the cut. This miracle was moſt famous in al the Eaſt, and written by *Iohn* Patriarcke of Ieruſalem.

Theophilus Archdeacon in Cilicia, being accuſed by ſome enuious perſons, was put out of his office, and offended at the matter did denie *Chriſt* and oure Ladie, and by a certaine writing did giue him ſelf to the diuel, wherunto to he was induced by a certaine Iew that was a magician. But afterwards repenting him ſelfe, he went into a church of oure Ladie, praying her with teares and faſtings for manie daies and nights, that ſhe would help him. At the length the virgin *Marie* made the writing to be reſtored to him by the diuel, and ſo being reconciled to the Church, he entred into grace with god, and liued in ſuch manner that he was a Sainct, whoſe feaſt is celebrated the 4. daie of februarie. This hiſtorie is written by *Metaphraſtes* and others.

Marie ſurnamed *Aegiptiaca* of Ae-

gipt, a publicke harlot, going to see the churche of the holy Crosse in Ierusalem, would often haue entered, but she could not; whereat astonied and touched of god inwardlie, she did enter into her selfe, and ashamed of her life, did turne her selfe to an image of the virgin *Marie* that stoode neere to the church doare and saide: O virgin and mother, seeing that god, whome thou hast brought forth, became man therby to cal sinners to penance, assist and succour me voide of al helpe: and I doe promise, if I enter into this churche, to chaunge my life. She entred & by the virgin *Maries* interceſſion was reconciled to god, and after this retiring her selfe into the desert, she did penance, & died a holy woman. This historie was written by *Paulus Diaconus* & is to be reade in the second Nicene councel, *actione 4.*

In the yeare 1094 a certaine womā of Laudune was condemned to death for committing a murder secreatlie: and as she went to the place of execu-

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tion where she was to be burned, she entred into a church of our Ladie, and there inwardlie contrite did confesse her sinne publiklie, and afterwards weeping she turned her selfe to an image of the blessed virgin, requestinghe helpe for her sowle, & cõmẽding her self to her with al her hearte, departing that she was frõ the church and come to the place of punishment, she was twise cast into the mideſt of a great fire, which nether did burne, nor touch her: and that which made the miracle more manifest was, that nether her garments were as much as touched of the fire, whereat al the people astonied, did returne with the woman to the Church, & giue thanks to the virgin *Marie*, by whose praiers they acknowledge this miracle to haue bene wrought. Thus writeth *Sigibert* in his chronicle.

Nestorius was strooken of God with diuers tribulatiõs, for his blasphemies vsed against the virgin *Marie*, but because he amended not him self, his tongue

Canis. de Maria Dei para lib. 3 ca. 18. & lib. 5. ca.

tongue was cruellie eaten, with wormes, and he did dye moſt miſerablie, whoſe body being buried, the earth did open and ſwallowe it vp. *Moſcus Euiratus* alſo doth write, that when the virgin *Marie* did appeare to the Abbot *Cyrriacus* in ſleepe, richlie adorned, and hauing in her companie. *S. Iohn Baptiſt*, and *S. Iohn Euangeliſt*, he did praie her that ſhe would vouchſafe to enter into his chamber: but ſhe aunſwered him in this manner, How wilt thou that I enter into thie chamber, where thou haſt mine enimie? And with this ſhe departed. The Abbot whē he was awaked was verie anxious for that he knewe not who this enimie of the virgin was. But reading a certaine booke which *Iſichius* prieſt of Ieruſalem had lent him, he found that in the end therof with it were boūd twoe bookes of *Neſtorius*, & ſo he ſtraight waies vnderſtood who was the enimie of the virgin, and forthwith burning theſe two bookes, the Abbot was much comforted. Of this euerie one maie gather,

o. & Nicephor. lib. 14. hiſt. eccl. ca. 36.

ther, that diſhoneſt bookes alſo be enimies to the virgin *Marie*, and ſo it is no maruaile, if ſhe do not enter into the chamber of the ſoule of theſe that kepe ſuch bookes. Thus we reade in the booke intituled *Pratum ſpirituale* A ſpiritual medowe. Chap. 46.

Gregorius Turonenſis in his booke *de gloria martyrum* doth recount, that a certaine Iews ſonne went to a church of the bleſſed virgin, & there did communicate with other ſcholars, & returning home ioyful that he had ſo done he told his father of it, whoe became ſo enraged at the matter, that being a glaſſe maker he tooke the childe and threw him into the burning fornace, heaping more woode, therby the more toe inflame the fornace. The childs mother came running to the place, and when ſhe could not approache neere to the fornace, for the exceedinge greate flame that it ſet forth, ſhe cried out, in ſo much that manie people did runne to the howſe where ſhe was, whoe remouing the fire from

the fornace, did find the childe lying as it were in a moſt delicate bead, and asking him how the fire had not conſumed his bodie, he aunſwered that the woman, at whoſe Alter he had communicated in the morning, did ſtand by him, and defend him from the fire with her mantel. This hiſtorie did *Menna* the Patriarch (as *Glycas* writeth) tel to *Iuſtine* the ſecond Emperour of that name, as one whoe had bene preſent at the fact.

Parte. 4. Annaliũ.

when Rome was grieuouſlie vexed with the plague, *S. Gregorie* the greate being at that time Pope, did ordaine a ſolemne proceſſion to be made vpon Eaſter daie, bearing through al the Cittie the image of our Ladie (which is ſaid to be that of S. *Marie maior* yet extant in Rome) whervppon the plague did ceaſe verie miraculouſlie, at the which the people greatlie reioycing, behold an Angel that did ſing in the ayre, *Regina cæli lætare Alleluya* &c. Queene of heauen reioice Alleluya: for that he whome thou deſeruedſt to beare

beare Alleluia, is riſen as he ſaid Alleluya. And the holy Pope aunſwered, Praie god for vs Alleluia. *Sigonius* amongſt others doth recount this in his firſt booke *de regno Italiæ*.

In the booke intituled *Pratum ſpirituale* chap. *45*. we reade of a certaine monke, who moleſted with a long temtation, ſaide to the diuel, when wilt thou let me be quiet. And the diuel appearing to him ſpake in this manner. Sweare to me, that thou wilt not vtter to anie one that which I ſhal tel thee, and I wil not moleſt thee any more. The mõke did ſweare, and the diuel then ſaide, worſhip no more this image of our Ladie, and I wil let thee alone. The monke tooke time to deliberate of the matter, & in the meane ſeaſon diſcouered al to his Abbot, who did reprehend him for giuing his oath to the diuel, and afterwards exhorted him to worſhip the image of the virgin *Marie*, telling him that he had obtained the victorie in ſo greate temptation by the help of the virgin,

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and that leauing to worſhip her, he ſhould eaſelie be ouercome of the diuel. Theſe & other miracles wrought by God thorough the interceſſion of the virgin *Marie* are written largelie by *Petrus Caniſius* in his firſt booke of the virgin *Marie* chap. 19. and 20.

An inſtruction hovv to meditate vvel.

Take ſome time aſſured & determinate for meditation, which thou muſt not chaunge without iuſt cauſe, for that the diuel, when at the firſt he cannot make thee leaue praier; doth ſeeke to make thee differ it vntil ſome incõmodious time, that ſo thou maie make it with many defects, & he more eaſelie perſwade thee afterwards to leaue it altogeather. The time moſt fit is the morning before other affaires, & it is conuenient that we giue the beſt time to this holy exerciſe, ſo grateful to god and profitable to our ſowle.

Let the place be retired, where no other buſines nor talke maie be heard, which doth cauſe diſtraction, and if thou haue no ſuch place at home thou muſt

muſt not therfore leaue to meditate, but doe of thie part what thou canſt, and afterwards truſt in God, who of his goodnes wil ſupplie with his holie grace, to make thee be recollected.

The ſituation of the bodie muſt be modeſt and deuoute, as kneeling or ſtanding: walking ſeemeth not a fit act for meditation, vnles it were little and ſoftlie. And albeit a man ſitting maie meditate without ſinne, yet he ought to chooſe that manner, which doth moſt further him to attention & deuotion: ſo that it be without violence, and without paine, if ſomtimes thou do meditate ſitting, it is good (if thy health can beare it) to ſtand bare-headed, in ſigne that thou doeſt not think of other affaires, nor ſtudie or ſpeculate philoſophical matters, but pray and deale with god thy creator.

That vvhich a man muſt doe before Meditation.

The night before meditation thou muſt foreſee the points & miſterie wherof thou muſt meditate in the morning

morning, and when thou doſt wake; or riſe out of thie bedde, thinke vpõ, the meditation thou art to make recollected and attentiue: and if in euerie affaire of oures which we handle with men, we thinke wel of it before we doe it, how much more ought we to doe ſo in this thing which is ſpiritual, and whereof we muſt deale with god.

when thou wilt goe to the place of meditation, imagine thie ſelfe to be there looked for of *Chriſt* our Lord, to giue thee grateful audiẽce; and going praie thyne Angel keeper, or ſome one of thoſe Saints toe whome thou art moſt deuoute, that he wil accompanie thee, and bring thee in to oure Lord. And when thou art come to the place thou muſt doe him moſt humble and deuoute reuerence.

As ſoone as thou haſt kneeled doune lift vp thy minde to god, demaunding helpe to make thy meditation to the glorie of his diuine maieſtie, & fruite of thy ſoule, folowing in this the holie church

church, which in the beginning of diuine ſeruice doth ſaie, *Deus in adiutorium meum intende. Domine ad adiuuandum me feſtina*, that is. O god be attentiue to my ayde. O Lord make ſpeede to helpe me. It doth alſo helpe in the beginning, to craue pardon of god for our imperfections and ſinnes, which are wont to offend his diuine eyes: but thou with repenting thie ſelfe, and asking forgiuenes, ſhalt make him propitious and wel affected towards thee.

That vvhich a man muſt doe in time of Meditation it ſelfe.

TO the end thou be more attentiue to thy meditation, thinke thy ſelfe to be preſent at the miſterie whereof thou doeſt meditate, that thou doe as it were ſee, and heare the perſons conteined therin, diſcourſing with thie vnderſtanding, not onlie about their woords and deedes, but alſo about that which ſuch perſons might religiouſlie think of; for this wil giue thee more ample matter of meditation;

and make thee much more attentiue,

when in anie one point thou feeleſt ſome effect of deuotion, or any other ſpiritual motion, ſeeke not to paſſe ouer ſpeedilie to another point, for it is better for thee that thou arreſt thy ſelfe ſomewhat longer in the former.

In meditating, endeuour alwaies to drawe to the affectiō of thy wil, that which the vnderſtanding hath found out by diſcourſing: ether by reiecting the ſame, if it be ought belonging to ſinne, or by embracing it with great affection, if it be any thing pertaining to vertue or deuotion, becauſe this is the principal fruite of meditation.

That vvhich a man muſt doe, vvhen he hath ended Meditation.

IN the end of meditation thou ſhalt make a colloquie or ſpeeche, which is nothinge els but a familiar and affectuous talk with God, now praiſing his greatenes: nowe thanking him for his benefits: now asking him pardon for our ſinnes, or perſeuerance in doing good: now offering him our life and

and woorkes, with a ſtedfaſt purpoſe nether to doe nor thinke anie thinge, that may diſpleaſe his diuine maieſtie.

Alſo when meditation is ended, it is profitable to make ſome little reflexion vppon the ſame, that ſoe thou maiſt ſee how it hath ſucceeded with thee, and if thou finde anie fault or impediment, thou muſt auoide it for the time to come.

An aduiſe hovv to ouercome ſome difficulties, that fal out in Meditation.

THat which chiefelie ought to moue thee to meditation, muſt be a pure and ſyncere deſire, to pleaſe God in this holie exerciſe, and to reforme thie life and manners to the wil of thy maker: for this wil helpe thee verie much to ſurmount ſome difficulties, that haue made manie forſake mental praier.

The firſt difficultie is to find thie ſelfe without guſt of deuotion, and ſo drie, that meditation wil not ſeeme onlie a comberſom thing to thee, but alſo time loſt. To ouercome this dif-

ficultie, thou muſt note, that Ariditie or drines maie come ſõtimes of thine owne fault, as when thou haſt no care to prepare thie ſelfe to meditation, by foreſeeing that which thou art to meditate, according to that which before hath ben ſaide: wherof it commeth that thou doeſt it with negligence and drilie, for that oure Lord in puniſhmẽt of thie reaghleſnes, doth woorthelie depriue thee of the conſolation and taſt of meditation. The remedie to be ryd of this puniſhment, is to take awaie the cauſe, which is thy fault.

Sometime this Ariditie cõeth without thie fault, and thou muſt not for this leaue thie meditation, for as time of conſolation doth pleaſe thee, when our Lord, like the ſunne of the ſpring-time, comming neere to thee doeth make thee haue guſt in meditation: ſo thou muſt not be diſpleaſed nor leaue to meditate, when the ſelfe ſame Sauiour, as the ſunne of winter doth goe from thee: that which he alſo doth for

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thy good, that then thou maiſt caſt rootes of humility, knowing that whē he goeth from thee, thou remaineſt drie and aride.

It maie be alſo that he ſuffreth thee to be drie in praier, to ſee if thou be a ſouldiar for loue, or for paiement, which thou doeſt expect of him, as if to praie, thou wouldeſt he ſhould paie thee with guſt of deuotion. Or els god doth this, to make thee know that the taſt and comfort of meditation is his gift, & he giueth it to whom, & when he wil, that by this meanes thou diſpoſe thy ſelfe to aske it hūblie of him. Be it howſoeuer, if thou praie therby to pleaſe god, as thou oughteſt to do; thou maiſt ſaie, I did not begin mie meditation to feele guſt, but for the loue of my god, and for his loue wil I followe it on.

The ſecond difficultie is to be moleſted in time of meditation, with diuers and importunate thoughtes, whether they come by woorke of the diuel, to hinder the fruite of meditation, or els

for that our nature being disordered by sinne; our imagination goeth wandring against our wil, entãgling it selfe with diuers & impertinent thoughts. In this case thou must be diligent to cast them of but yet without anxietie, vnderstãding that as lõg as they come without thy consent, it is no sinne to thee: and the labour in casting them away to meditate wel, is no lesse grateful to god, then to praie attentiuelie with tast, yea thou shalt merite more, then if thou diddest feele great comfort in praier.

It auaileth also much in such trauails to make some speeches, and demaund helpe of god, humblie confessing that of thie selfe thou canst not help thee; or reprehending thie selfe, that thou canst not stand one hower with thy maker, without some earthlie cogitation, for scrupuls and tentations which doe happen in praier, a good remedie is not to esteeme them, but to be recollected in meditation. Likewise when anie busines of smal impor-

importance doth represent it selfe to be done in time of praier, it is not good to breake of meditation and doe it, or for memories sake to note it: because meditation being a woorke so prefect and so acceptable to god, it must not for euerie trifling thing be broken, or left of.

The third difficultie is, that manie seeing no fruite to come of this exercise doe leaue it as a thing vnprofitable: but this is a manifest tentation, & cometh of not knowing wherein the true fruite of meditation doth consist, for if thou doe praie because thou louest god, thou must esteeme it to be a great benefit for thee, that thou dost please him, and vndoubtedlie thou doest please him, euerie time that thou doest in meditatiō what thou art able. True it is that toe flie sinne, and gouerne wel our life, as we see in those that with humilitie doe frequent meditation, is the proper fruite thereof, and riseth of that light, which men doe receaue of god in meditation.

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The fourth difficultie groweth of that we see, we doe not obtaine of god what we demaund in praier. But this must not remoue thee from meditation, which thou must chiefelie make to praise, thanke, and blesse god; and must thinke it a singular benefit to frequent meditation, because it is a holy exercise and grateful to god, whome if thou procure to satisfie in this, doubt not but he wil graunt thee more then that, which thou doest demaund, if yet it be for the good of thie soule.

The fift difficultie is, that somtimes meditation wil seeme tedious to thee. There is no doubt but that the diuel wil represent meditation vnto thee as a verie hard thing, soe to make thee differ it, and afterwards to forsake it wholie. But if thou haue a true desire to do a thing acceptable to thie Creatour, either meditation wil not seeme a labourſome thing to thee, or thou wilt holde al labour wel emploied for his loue, who did take so great labour and paine for thy sake. FINIS.